

Will: THE *Howles*
PENITENT
INSTRUCTED.

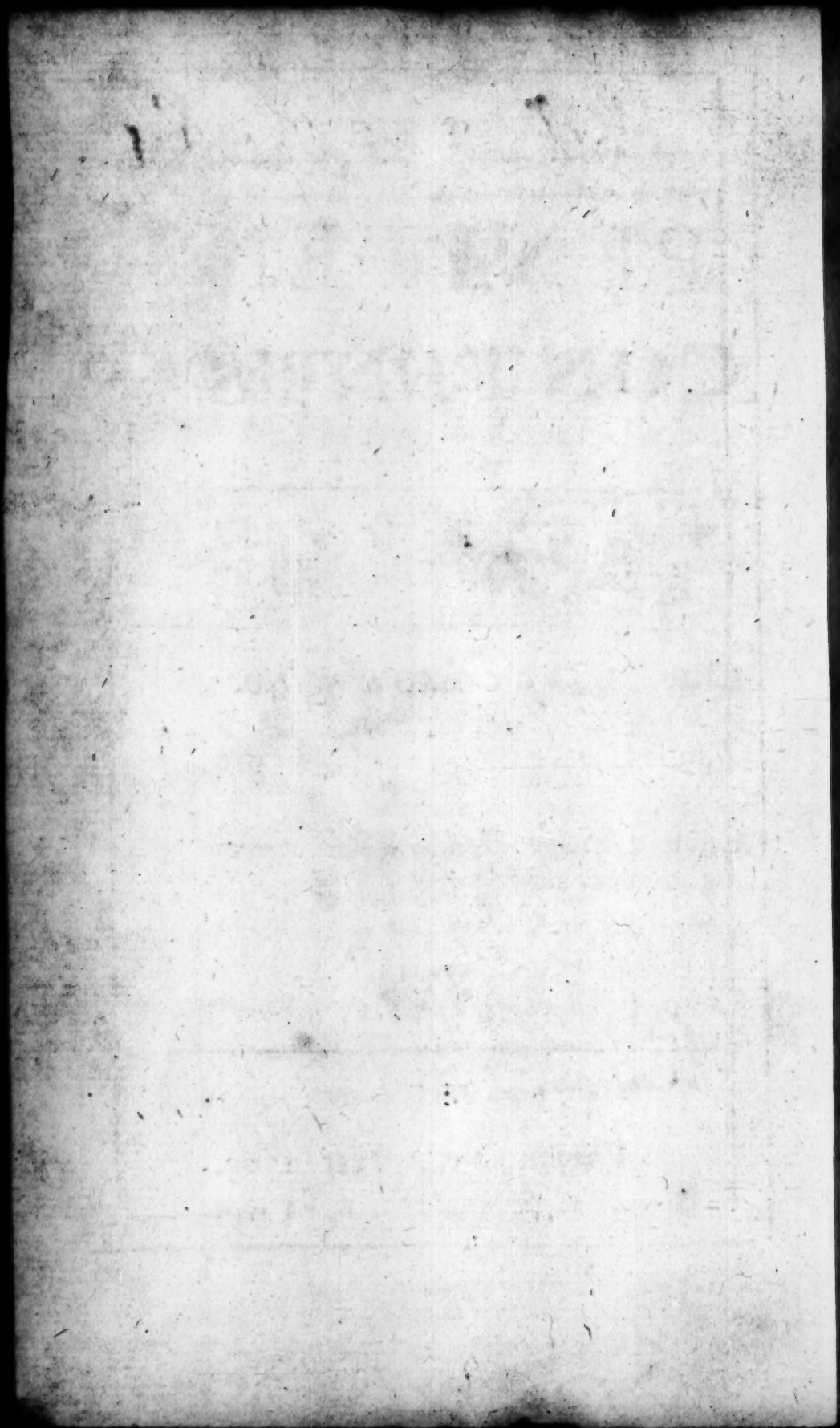
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Done into *English.*



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THE

T H E

Introduction,

*For better Understanding of the
following Treatise.*

THE *Divine Providence* conscious of mans weak Constitution, thought it too slender a gift to bestow upon him Birth, if it stor'd him not likewise with Medicines, in Herbs, Minerals, and other compounds. What it did in the order of *Nature*, it hath perform'd, but with a far greater excess of Love, in the order of *Grace*, it was not only contented that man should be Born in the Laver of *Baptism*: But forseeing the frequent infirmities he would incur by Sinning; it hath instituted a remedy as efficacious, as it is *Universal*, a healing Bath of the precious Blood of *Jesus Christ*, Sovereign against all contagions: ^a *A* ^a Fons pa-
Fountain lying open to the *House* of ^{tens domui}
David for the cleansing of the *Sinner*. ^{David in a-}
This Bath is *Confession*, which according ^{blutionem}
to the acception we shall now take ^{peccatoris.}
it in, is a *Sacrament*; in which all ^{Zac. c. 13.}
Bthe ^{v. 1.}

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the sins of a *Penitent* committed after *Baptism*, are wash'd away by Vertue of a *Sacerdotal Absolution*. For this reason it is likewise call'd by the Holy Fathers a *Baptism*, but a *Labourious* one, as it was extreamly convenient it should be. Health is first bestow'd upon us at our Birth without any trouble; but if afterwards by any disorder we lose it, it is not restor'd us without some inconvenience. Nay sometimes to obtain a Cure, we undergo even the sharp torture of Fire, and *Rasors*, that so no one might be fond of his *Distemper*. Just so it happens with *Grace*: the first is a *free-Gift* to us in *Baptism*, without any pains or labour: But if ever we squander it away lavishly, it is not restor'd us without a true and hearty sorrow in the second *Baptism*, which is that of *Penance*, to the end we might proceed with greater caution, and circumspection. Moreover as *Penance* bears a great resemblance of *Baptism* in its efficacy, so is it not at all unlike to it for its necessity. It being equally necessary for him that hath sinn'd after *Baptism*, as *Baptism* is for him that was never Christen'd. Wherefore it is no great wonder that the Devil should wage so perpetual a War against a Sacrament of so high an importance, perswading some wholly to

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to neglect it, and others to make use of it; only so far, as to abuse it.

St. Teresa was wont to say, that Hell was perpetually crowded by means of *Sacrilegious Confessions*, where upon writing to a *Preacher* she gave him this advice: *Father preach often against bad Confessions, for the Devil hath no snare wherein he entraps more Souls, then in this alone.* Reader, I wont dissemble the least with you in this matter, such a saying as this from a *Virgin* of so much sense, did for some time startle me. But since, by a long experience I have had in *Missions*, where one converseth indifferently with all sorts of people, as various, as they be numerous, I have seen too clearly, that the *Saint* had not spoke the least *Hyperbole*. Many Sinners are strangely confident, because they have confess'd many, and many a time; never reflecting perchance, that they have not once confess'd well; so relying upon this their fallacious practice, they are posting towards their ruine.

These fare no better then the Elephant: which as Naturalists write, that it may sleep at ease, leaneth against a Tree, never considering whether the Tree be sound or no; which the Hunters having saw'd near the Ground,

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yet so that in appearance it seems entire, the Elephant no sooner leans against it, but the Tree breaks in pieces, the Beast falls, the Hunters rush in upon it, and surprize it, what is the occasion of its misfortune? It was deceiv'd, imagining its prop to be strong, which was deceitful. Behold! Just such is the refin'd malice of our Enemy, he undermines the prop of Confession, but not thoroughly; he endamages it only so far, as that it may not be serviceable. He says but seldom down right, dont *Confess*: But all his Engines are at work that Sinners should never *Confess* well: He endeavours that you should examine your Conscience by halves; that you should not raise in your Soul a hearty Sorrow, that your purposes should not be so real, and steady as is expedient; that some of the essential dispositions should be omitted. He that rely's upon these invalide *Confessions* falls, and his ruine will be without recovery. But alas! how many are they for all this who daily repose upon them? Wherefore to provide the best expedient against so fatal a ruine. I thought I should not totally lose my Labour, if I collected some of the most practical admonitions, which might either move, or help you to make a good Con-

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Confession. The which will almost tell you whether you may trust the prop, that you seem to rely on, and they shall be just those, which I have constantly found to have been of the greatest profit in the Missions themselves, where they serve generally for the Subject of the Catechisms, for which reason they shall tell you the Truth both faithfully, and easily, being published to the intent, that being distributed among the People, which have recourse thither, they may afterwards speak to them in lieu of a *Catechist*. 'Tis a mistake, which some have taken up, that concourse is only of those who are extreamly Ignorant, when there is likewise a great number of those who are well bred and Civiliz'd, wherefore I have Endeavour'd to form such a discourse as may suit with all Capacities. There remains, *Dear Reader*, only that the Lord who hath inspir'd you to peruse these Lines, which have no other Aim then his *Glory*, would likewise let it be your share to reap profit by them: Seeing that to *Confess well* is of as high an importance, as is the Salvation of your Soul.

C H A P. I.

An Invitation to the Sinner to Approach the Tribunal of Confession.

A Poor Prisoner with the Rope about his Neck, expecting every minute to be led to Execution, could hardly raise his thoughts higher, then to hope for his life by Virtue of a Pardon. If the unexpected News should be brought him, that the Prince had not only reprieved him, but that likewise he had adopted him his Son, and made him Heir of his Throne, he would hardly believe it, or if he did, he would be in danger of loosing that life out of a Transport of Joy, which he had not been depriv'd of by the Executioner.

Now if we may compare lesser things with those of a higher Nature, and things of time with those of *Eternity*, just such is the change which is wrought in an unhappy Sinner by a holy *Confession*: from the State of *Guilt*, of *Servitude*, of *Slavery*, of one Condemn'd to be an *Eternal Laughing stock* of *Saton*, he is rais'd in a Moment to the Dignity of the True Son of *God*.
This

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This is a far greater change then that of *Joseph* to be taken out of a *Dungeon*, to be plac'd upon a *Throne* in *Egypt*, here we may indeed say and with Astonishment: *The King hath sent, and free'd him*: And not being satisfied with that, *He hath made him high Steward of his Family and chief over all his possession*. Perchance, *Christian*, you have not till this very hour arriv'd to the knowledge of the great Misfortune that it is to live in Mortal Sin; wherefore I will not fail to give you a full sight of that in its proper place, in the mean while let this suffice you. A Mortal Sin is the greatest mischief, the highest disgrace, and the worst of Misfortunes that can befall your Soul. A man with a Conscience Loaded with one Mortal Sin only, is more Miserable, then if he had all the Devils that burn in Hell Fire on his Back, to Torment him, altho' he were to be Haunted so all his Life. In regard of this, it would be but a small Evil, to be turn'd into a Monster. You are Amaz'd when you are told of a *Nabucodonozor* King of *Babylon*, that was transform'd into an Ox, of a *Tiridate* King of *Armenia*, that was Metamorphoz'd into a Hog, yet this is nothing in comparison of that which is truly wrought in

^a Misit rex, & solvit eum. constituit eum domum domus suae, & principem omnis possessionis suae. Ps. 104. v. 20, 21.

Ch. I. *The Sinner to Approach the*

Unus ex
vobis dia bo-
lus est. *Joan.*
C. 6. v. 70.

Utilis po-
tius infernus
quam illa.
Eccl. C. 28.
v. 25.

the Soul of a Sinner, he is become even like to a Devil himself: Whence our Saviour could say of such a one, ^b *one of you is a Devil*, because as *St. Thomas* explains it, to be a Devil and to be a Rational creature, guilty of mortal Sin, is all one. If it were possible for one to have his choice, either to tumble down headlong into Hell without the guilt of Sin, or to take wing and fly into Heaven with the stain of mortal Sin, every one ought to side with *St. Anselm* and say courageously; I had rather have Hell with innocency, then Heaven with the blemish of Sin, but why did I name *St. Anselm*, did not *Ecclesiasticus*, when he spoke of the guilt of sin, say in express terms, ^c *that Hell is to be preferr'd before it?* nor is it to be wondred at; by reason that the ill of the punishment is oppos'd to the will of the Creature, but the malice of the Sin is in opposition to the will of the Creator; wherefore judge you whether between these two there can be any comparison.

On the other side, who can ever take the just dimensions of that *Grace*, by means of which we are constituted the Adopted Sons of God? The divine *Grace* is so great a *Treasure*, that the least degree of it is worth more then all the Wisdom, all the beauty, all the power, all the Health, all the Riches, and all the Goods that have been possess'd by all men

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men since the *Creation*; yes, even that which is due to the very nature of the Angels. Wherefore if to obtain the least *degree of Grace*, the Earth were to sink the Heavens to disappear, and the whole frame of nature were to be dissolv'd in a moment, such a totall ruine would be richly employed in such a purchase. To say yet more, *Justification* which is that whereby *Grace* is infus'd into our Souls, exceeds all the other works of nature which flow from the divine Omnipotence: And Almighty God does more, when he converts but one Sinner only, then he did when he gave the Stars their motion, when he fram'd the Sun, when he Created the Universe, and altho' he should every Age create a new one. *d There is no price that can equall a just Soul*, saith our Lord in the Book of *Wisdom*, what therefore do you think now of his happiness, who passeth from so great a misery, to such a State? Take the aforesaid term, *Sin*, ponder it attentively; and then place it in opposition to its contrary, in comparison of *Grace*, and consider the difference. Having understood this, you will easily conceive how great a good is bestow'd upon us in the *Sacrament of Confession*, by means of which this great *Justification* is effected: And you will be amaz'd, nay you will even be stupified to behold, that for all this there are found
sin-

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sinners, who Confess so seldom, satisfied to repose in their greatest misery; like Beasts that had rather lie in their own Ordure, then in beds of Gold. Oh? how much reason had God to exclaim against these by the Prophet *Sophonias*,

• Visitabo
super viros
defixos in
fœcibus suis.
Soph. C. I. v.
12.

† Qui iustus
est, Justificetur
adhuc.
Apoc. c. 22.
v. 11.

I will visit those men that are fix'd to their Filth! But suppose that this Justification be already wrought, 'tis not therefore that Holy Confession remains fruitless, because Grace, of which one degree is of such a value, is still multiply'd, it is strengthened, it is augmented, *† he that is just let him encrease his Justice.*

If this be so, give me leave to take you by the hand, and introduce you to this so profitable a *Sacrament*. But perchance you phancy, that, by inviting you to *Confession*, I invite you to a most horrible torture? Oh no! I pretend to lead you into the richest treasury of the divine Beneficence, to enrich your Soul strangely. Be not frightened at the sound of these names: *Examination, Repentance, Purpose, Penance*; as a Child would be at the sight of a silly vizard. Read, and this difficulty will vanish. If you please only to follow your guide, you shall see that this Land of *Promise* is so far from devouring its Inhabitants; that on the contrary, it gives them life, nay it even makes the very Stones run with Honey for them. I mean, that from their very sorrow

row

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row it self there ariseth such a delight, that all the Lovers of the World never found the like in their *Egypt*. And to convince you of the facility of Confession, I will here insert a Chapter out of *F. Suffren* concerning it.

CHAP. II.

Some considerations whereby to remove the seeming difficulties that occur in Confessing.

I Confess corrupted nature finds a great difficulty in bringing to light, that which hath been committed in darkness, to discover that which passes in the most secret corner of the Heart, which neither men, nor Angels can penetrate; God having reserved that knowledge to himself. To create a bad opinion of himself, in him who before had a good one; and to be esteem'd Proud, Avaritious, or Unchast, by him who before Confession imagin'd him to be Humble, Liberal, and extreamly Modest. But dear Christian Souls, if you ponder well what you are taught here, you'll find the difficulty to be only feign'd, and imaginary., and *g* that it has only the appearance of it. And supposing that indeed it were so, there be

Out of F. Suffren.

g Fingis laborem in precepto. *Pf. 93. v. 20.*

Ch. 2. *Some Considerations to remove*

be so many reasons to facilitate it, that
Num. C. 35. one should be asham'd to call it hard. In
Deut. C. 19. the ancient Law God had establish'd
 Cities of refuge, for those who had
 unvoluntarily Kill'd any one, and to the
 end these Homicides might save them-
 selves with greater ease; he order'd that
 these Cities should be strong, and well
 fortified, that they might be there with
 greater security, saith *Philo the Jew*.
 These Cities belong'd to the *Levites*
 who being dedicated to the Service of
 God, seem'd to have contracted a stricter
 obligation of being more Holy, more
 Charitable, more Courteous, more dis-
 pos'd to Hospitality, so to receive those
 poor Fugitives. He appointed that three
 of those Cities should be on the other
 side of the River *Jordan* and three on
 this. To the end that every one might
 more easily reach one of them without
 the trouble of finding Boats or Barks
 to pass the River. They were not
 situated on Mountains, or in places of
 hard access. But in a Plain, that no one
 should be tired by the Journey, and that
 every one might the more easily arrive
 thither. *St. Augustin* Explicating those
 words of *David*, *h God will save Sion,*
and the Cities of Juda shall be built. Saith
 that *Juda* in Hebrew signifieth Confession,
 and that God hath establish'd *Confession*,
 as Cities of refuge for our eternal Sal-
 vation, as he had establish'd those of
Juda

*h Deus sal-
 vam faciet
 Sion, & ædifi-
 cabuntur ci-
 vitates Judæ.
 Ps. 68. v. 36.*

Juda for a temporal Safety ; Facilitating that, as he had rendered this easy. For what is there of greater force and of more assurance for our Salvation, than a Confession well made, against which *Satan* himself can avail nothing?

1. The Priest, to which one makes his Confession hath a heart fill'd with Sanctity, Sweetness, Charity, and relieves with a great deal of tenderness the Sinner that comes unto him. There is no necessity of making long Voyages to find either Confession, or a Confessor.

2. Confession hath been establish'd in the new Law, which is a Law of Grace, of Sweetness and of Mercy, *i* *A* pleasant yoke, and a light burden, which hath no precept that is troublesome. Which is fill'd with the Spirit of Love, and not of Fear, as was that of the old Law; 'tis by this that 'tis ruled, which love makes those things that are bitter, sweet; those that are heavy, light, and those that are hard, easy. True love, saith St. *Augustine*, is ashamed of the name of difficulty: for it can't find it in any thing which is agreeable to the person he loves: Or in what is order'd or appointed by him. Oh! saith St. *Bernard*, where there is love, there is no trouble, nay there is satisfaction.

i Jugum meum suavest, & onus meum leve. *Mat. C. II. v. 30.* Mandata ejus gravia non sunt. *1 Joan. C. 5. v. 3.*

k Solus amor difficultatis nomen erubescit. *Aug.*

3. The

Ch. 2. *Some Considerations to remove*

3. The Confession is not made to an Angel, which is a creature purely Spiritual, exempt from humane miseries, frailties, and necessities, to the which our body makes us Subject: But to a Man of the same Kind, and Nature of the Penitent, subject to the same miseries, who either hath or may fall into the same Sins; and if he falls not, 'tis out of a special favour, which Almighty God shews towards him, who ought to compassionate others, by reason of the experience he hath had of himself.

4. The man to whom one Confesses, is substituted in the place of God, he represents his Person, and Power, and by consequence puts on the Bowells of Sweetness, and Mercy: Seeing that

1 Deus cu-
jus natura bo-
nitas, cujus
opus miseri-
cordia. 3.
Leo. Serms.
1. De Nativ.

goodness is Gods nature, and mercy his work. He slights none, embraces tenderly the Sinner that comes to him, he gives him the Kiss of peace, as the Father of the prodigal did to his Son.

5. The profit, and benefits which Confession bringeth along with it, are so great, that if there were some difficulty in the practice of it, it would disappear, as a drop of Gall in a large Vessel of Honey, or as a drop of Water in a Hogshead of Wine.

6. If one examine narrowly all that the Devil proposeth to a Christian Soul, to raise in it an apprehension of this difficulty, one will find it to be only in the

the

Difficulties that occur in Confessing.

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the apprehension. Behold his two principal pretences, together with their answers.

The First is the shame which one has naturally of discovering his faults, and chiefly if they be such, as carry a shame along with them.

I answer, first, that the shame belongs rather to him that Sins, then to him that Confesseth; after this manner a Philosopher answered a young man, who being entred into an infamous place, and seeing the Philosopher pass by the street, was asham'd to depart thence.

You ought, says he, to have been asham'd to have entred in there, not to depart from thence: 'tis a glory to relinquish ill: 'tis an infamy to commit it, nothing ought to cause in us so great ashame, as not to Confess our Sin, seeing we are all Sinners. He that is most humble deserves the greatest praise, and he that contemns himself the most, is the most just, saith St. Ambrose, and elsewhere praising David who Confesses so often publicly his Sin, saith, n that to commit Sin ought to occasion shame not to confess it. And Tertullian deriding him that glories in his sin and is asham'd to Confess it; o Have not you a pretty sort of a shame? When you commit the Sin, you are all brags, when you are to Confess it you are asham'd? St. Crystostome remarks much to the purpose the Subtlety of the Devil who takes shame a-

m Nihil est quod pudori esse debeat, nisi non fateri, cum omnes simus peccatores, ubi ille laudabilior: ille justior, qui sibi abjectior. Amb. de pæn. C. 10. n Criminis commentum, non Confessio est pudori. Amb. L. 5. in Luc. o Næ tua verecundia bona est ad delinquendum expendens fron-

way

tem, ad de-
precandum
vero subdu-
cens. *Iert. L.*
de pæn.

p Ordinem
fatanas in
vertit, pæni-
tentiæ dedit
verecundi-
am, fiduciam
peccato. Oh
te miserum.
cum factus
es peccator
non erubesc-
bas; quando
justus effice-
ris, tunc te
primum pu-
det. *Chrysof.*

q Qui ve-
nia donatus
est, revelare
faciem, ape-
rire vultum
jubetur, non
enim habet
quod erubesc-
cat, cui pec-
catum remis-
sum est. *Amb.*
l. 2. de pæn.
c. 8.

r Non te
pudeat co-
ram uno di-
dere quod
non te puduit
coram mul-
tis, & cum

way from a man when he sins, and re-
stores it him when he is to Confess;

*P overthrowing the order that Almighty God
hath establiſh'd, which is a shame in Sinning,
and a Confidence in Confessing.* And con-

cludes; oh how miserable are you? when you
Sin, and after you have Sinned, you are
without shame, and when you are to be
justified, then you begin to blush for shame.

An ancient Father of the Desert seeing
one day the Devil near the Confessional,
asked him, what he did there: He an-
swer'd, that he made restitution; for I
had depriv'd the Sinner of shame when
he Sinn'd, now I restore it him, to the
end he may not Confess. *St. Ambrose*
takes notice that *Lazarus* rose with his
face covered, and that *Jesus* said to his
Disciples q unloſe him, for he that God hath
pardon'd his Sin, may confidently shew his
face, seeing there is nothing left which may
make him aſham'd.

The second answer which I give is,
that the shame which humane frailty
finds in Confessing of ones Sin may be
wholly taken away, or at least much
lessen'd, remembering, 1. That you tell it
but to one. r Be not aſham'd to say that in
the presence of one only, which you commit-
ted perchance with many in a great Assen-
bly, is it not better to be a little aſham'd
with profit before one only, then to be aſham'd
without any benefit in the day of Judgment,
in the presence of so many millions, amongst
which

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which will be even your Confessor, saith St. Augustine.

2. That the seal and secret of Confession is so great and so strict, that there is no case, in which one may reveal either directly or indirectly the sin that is confess'd, and that there is no power on Earth which can dispense in this secret with the Confessor. The Confessor is obliged to a greater secrecy than the Penitent: For he may manifest it if he will, which the other never can.

3. That the Confessor is a Sinner as well as the Penitent: *s Let not one sinner be ashamed to confess his sins to another sinner,* saith St. Augustine. And St. Paul giving the reason, why God was pleas'd to constitute men to Pray, and offer up Sacrifice for the sins of men, says, 'twas to the end, *t that being men, and surrounded with infirmities, as well as others, they might the better compassionate them, and pray for them with greater affection.*

4. The shame, and confusion which a sinner undergoes in Confession, defends him from those eternal pains, to which, the sin that is hidden, and not confess'd exposes him. Insomuch, that such a shame is amiable, and to be desir'd which defends a Soul from such miseries: *u By how much the more you will not pardon your self, so much the more will God spare you; as for myself, I'll admit of no such shame,*

multis facere. Melius est coram uno aliquantum ruboris tolerare, quam in die judicii coram tot millibus hominum gravi repulsa denotatum erubescere. Aug. l. 2. de visi- fir.

s Non erubescat peccator confiteri peccata peccatori. Aug. l. de vera & falsa pæn.

t Qui condolere possit iis qui ignorant. quoniam & ipse circumdatus est infirmitate 3 Paul. Cor. c. 5. v. 2.

u In Quantum tibi non peperceris in tantum tibi deus, crede

parcet. c. 9.
Ego rubori
locum non
facio cum
plus de detri-
mento ejus
acquirō. C.
10. 31. ex-
homologe-
sim retractas
gehennam ti-
bi exhomo-
logesis ex-
tinguit. c. 12.
Tert. 1. de
pan.

w An me-
lius est dam-
natum late-
re, quam pa-
lam absolvi?
Tert.

Orig. Hom.
2. in Ps. 37.

x Melius
est nomen
bonum, quam
divitiarū mul-
tā prov. C.
22. v. 1.

will endamage me, and hinder my profit. If confession is troublesome to you, consider hell whose flames are extinguish'd by it, if a Criminal were assur'd that by confessing his crime he should be freed out of Prison, and from the Gallows, which his crime had deserv'd, he would not be asham'd to confess it. God assures us of a pardon of our sins, and to free us from Hell if we confess our sins; why should we be diverted from doing of it through shame? w Is it better, saith Tertullian, to be damn'd for hiding of on's crime, than to be absolv'd and sav'd for manifesting it?

Origene says, that to confess, is to vomit up the Poyson one has drunk. He would be an egregious fool, who out of a shame that he has, by reason of those in whose presence he is, refuses to vomit and therefore dyes.

The second difficulty which is pretended to render Confession difficult, is that the Confessor will loose the good opinion he had of the Penitent. x Now every one is oblig'd to have a care of his Reputation, which is of greater value than the abundance of Riches. One is likewise bound not to scandalise his Neighbour, but in Confessing one will scandalise the Confessor.

I answer first, that on the contrary the Confessor will have a better opinion of him, will esteem him, and love him
thē

the more. For on one side, the Confessor is conscious enough of the frailty of humane nature, and into how many miseries it falls, if Almighty God does not continually support it. Perchance he himself has fallen into the same sin; Or at least he might have fallen (there being no sin which one man commits, which another may not commit, if he be not assisted by him that made man, saith St. *Augustine.*) And besides why should he harbour any sinister opinion of his Penitent, whom he sees to have gain'd a signal Victory over himself, surmounting for the love of God and his own Salvation, the natural shame that he had in confessing? Vertue being of it self extremely amiable, and this being an heroicall Act of Vertue why should he not love him? If we love those that love us, and if it be a sign that another loves us, when he imparts to us candidly all his secrets, y As Jesus Christ said to his Apostles; is it not certain, that a Penitent gives a great Testimony that he loves, and esteems his Confessor, when he discovers to him his whole interiour, let it be never so shameful, and by consequence he will be lov'd and esteem'd; for we esteem what we love, and we love those who love us.

2. Suppose that the Confessor should have an ill opinion of him, he ought not to trouble his head about that, seeing

C 2

that

y Vos dixi
amicos: Quia
omnia quæ
cunque audi-
vi a patre
meo nota fe-
ci vobis.

Joan. c. 15.
v. 15.

z Pro ani-
ma tua ne
confundaris
dicere verum;
est enim con-
fusio addu-
cens pecca-
tum, & est
confusio ad-
ducens glo-
riam & gra-
tiam. *Eccles.*
c. 4. v. 24,
25.

a Videatur
cuilibet vir
riste magnus
in virtutibus
suis. Mihi-
certe subli-
mis apparet
in peccatis
suis. Miren-
tur in eo qui
volunt casti-
tatis conti-
nentiam in-
tegritatem
justitiæ, visce-
ramiseri cor-
diæ: Ego
non minus
admiror con-
fessionem hu-
millimam,
quam subli-

that by his confession he gets a good
repute before God and his Angels. z *Son*
be not asham'd to confess the truth for the
Salvation of thy Soul: For there is one con-
fession which is a sin, and another which causeth
glory, and a good Reputation. And in reallity
the Penitent sinner gains a far greater
Repute, by Confessing his sin with a
profound humility, then in doing other
good works, or in preserving himself
from new sins, by reason of the great hu-
mility that he practices, and of the vic-
tory that he obtains over himself, the
which St. Gregory hath mark'd in *Job*.
Altho', saith he, this Saint appears great
in his Vertues, he seems to me Admirable
in his Sins. a Let him who will admire his
Chastity, Justice, and bowells of Mercy. As
for my part, I admire as much his humble
Confession of his faults as the most renowned
acts of his Vertue. For I know that by rea-
son of the shame which the frailty of humane
nature finds in confessing its crimes, 'tis a
greater contest to manifest the sins committed,
than to preserve our selves from committing
new ones; sometimes one has a greater
necessity of strength to confess his crime,
than not to fall into it: And besides there
is a greater Humility in revealing it;
Which Humility causes a great Glory, and
Esteem. And in this is verified the say-
ing of *Ecclesiasticus*: The iniquity of a
Man is better than a Womans well doing.
For according to the explication which
St.

St Gregory gives of it, the zealous sinner draws a greater honour and profit from his sins, than the tepid just man from his good works.

mia gesta virtutum. Scio enim quod per infirmitatis ve-

Have a care, Christian Soul of such an accursed shame as this ; which shuts your mouth, and makes you conceal some mortal sin in Confession : For in such a Case you will not receive Absolution of any, because the Remission of sins cannot be effected without the infusion of Grace, nor is Grace compatible with any mortal sin, nor can any mortal sin be pardoned without Confession. Which made St. *Augustin* say, that it is a sort of infidelity, to expect a pardon from God by halves. And the Holy Council of *Trent* says, that he who confesseth one mortal sin, and concealeth another, occasions Almighty God to pardon never a one.

recundiam plerumque gravioris est certaminis commissa peccata probedere quam non admittavitare. Greg. 22. Mor. c. 10. Melius est iniquitas viri quam mulier benefaciens. Eccl. c. 42. v. 14.

CHAP. III.

Of the Examination whereby the Penitent ought to dispose himself to Confession.

Almighty God is offended by sinners three ways by Thought, by Word, and by Action. And the divine Justice is

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appeas'd three ways by those that are converted: By *Contrition of heart*, by the *Confession of the Tongue*, and by the *Satisfaction of good works*. These are the three authentick witnesses which are credited at the *bar of Heaven*, and must sign the Penance of a sinner; that it may be registred, as true, all these three must agree. 'Tis true the two first are essentially requisite, which are *Contrition*, and *Confession*: The third only as a part that accomplishes the work, and this is *Satisfaction*. Wherefore these are the three parts which belong to you as a *Penitent*, and for this reason I shall explain them to you, as I proceed in this present Instruction: Only for the greater ease, I shall divide them thus, into what ought to be done *before Confession*, what in *Confession*, and what after *Confession*.

Now to begin with what ought to precede Confession. First of all you must think of the *Examine of Conscience*, which is most necessary to enable you to give in the due informations at this Tribunal: For here the Penitent, who is the offender must sustain joyntly the part of his own *Accuser, and Witness*. Wherefore the *Examine of Conscience* is a particular search into our actions, undertaken on set purpose to find out our faults, that we may detest them, and blot them out by a *Sacramental Confession*. We err in this examine by two extremes,

streams, by too great an anxiety of a *Scrupulous Confession*, and too little diligence of a *Conscience that is too lax*; there be some Souls more timorous then they ought, who can never satisfy themselves by *Confessing*, and therefore they live under a perpetual anxiety, rendering by their vain fears that Sacrament of the Church odious, which is so profitable; and the Law of Christ insupportable, which is so light, 'tis therefore fit, these people should be inform'd, that Almighty God obligeth us not to confess all the sins we have committed, but only all those which shall occur to our memory after a *diligent examine*; insomuch that after we have satisfied this *diligence*, if there should remain some Sin not Confess'd, through *mere forgetfulness*, it will be as much remitted, as those that are confess'd, there will only remain an obligation of Confessing it, when we shall chance to remember it.

But those persons that are too timorous are very few. The greater number without any comparison are those, who Sin thro' negligence, posting to Confession without that preparation which is necessary; and such as these must know, those Confessions are null, and invalid, before which there is not a *diligent examine*; and if in these there be any Sin left out, its all one, as if they had been omitted on purpose, because this forget-

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fulness is faulty ; not arising from a defect of nature, but from a carelessness of the Will. And therefore *the Holy Council of Trent* requires this *diligence* in the *examine*; which, as the Divines explain it, consists in a due application, such an one as prudent men are accusom'd to use in weighty matters, and important affairs, it being just, that the diligence should be proportion'd to the work, so that where this is of importance, the application should be extraordinary, if we expect it should have good Success; true it is that one and the same diligence is not requir'd of all; so that a less is needful to him that Confesses often, than to him that Confesseth but seldom. Less is requir'd of him that falls into few defects, than of him that precipitates himself into many *enormities*. Less will suffice him that has but small employments, than him that is entangled in a World of business. Less will suffice him that is ignorant, and of a dull capacity, than him that is learned, and of a clear understanding. Yes, even this diligence, particularly in your ignorant persons, in great measure may be supplied by the Confessor. Therefore it may be sufficient for such as these, after they have examin'd themselves in some manner, to approach the Tribunal of Confession, with an intention of answering faithfully those questions that shall be asked them by the

ought to dispose himself to Confession.

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the Priest: And by such an intention in this particular, they become sufficiently dispos'd. Take notice, that I mention'd those persons that are extreemly dull, and ignorant: Because those that are of any capacity, must of themselves expose their own Sins, without expecting it should be drawn out of their Mouths for them. Some would have their *Confessor* to be a *Prophet*, saying to him, as *Nabuchodonozor* did to his so renowned Interpreters. *b I have had a Dream, and am troubled in my Mind, I have seen I know not what*; so these would almost have one guess at their Dreams.

b Vidi somnium: & mente confusus ignoro quid viderim. *Dan.* c. 2. v. 31.

To those one should Answer, as the Interpreters did to the King himself.

c Tell your Dream, and we will let you know its Interpretation. Go you a little and satisfy first your Obligation, Examining your self, so as to inform me, and then I will readily comply with my duty.

c Di somnium servis tuis, & interpretationem ejus indicabimus. *Dan.* c. 2. v. 4.

There remains now that I shew you the manner how you ought to proceed in this Examine, that you may have an assurance, you have used a *sufficient diligence*; wherefore before you begin; Adore with a profound Reverence our *Saviour*, acknowledging, as one who is guilty, that *Majesty*, which shall once Judge you; rendering him thanks for all those Benefits he hath bestow'd upon you in your Creation, in your Preservation;

tion; that he hath been pleas'd to humble himself for you so far, as to the Ignominious Death of the Cross, that he hath been pleas'd to call you to his *Holy Faith*; that he hath admitted you to his Holy Sacraments, that he hath received you so often already by Penance, and now Invites you afresh, and expects you, thro' a singular favour, not granted to innumerable others, who for lesser Sins than yours are Burning in Hell Fire, who would think themselves extreamly happy, were they permitted, as you are, to go to the Feet of a Confessor, and melt away in Tears. Then entreat that Lord, that your Darknes being Enlighten'd, he would grant you a full knowledge of the Sins committed by you, of their Number, and Hainousness. This being done by your Understanding, run through the Places where you have been, the Persons you have Convers'd with, the Employments you have had since the time of your last Confession, noting with *Attention* in every one of these Heads, each Sin you have committed, either against God, against your Neighbour, or against your Self, either in Thought, Word, or Deed.

d Scruta-
bor Jerusa-
lem in lucer-
nis. *Soph.*
Co I. V. 12.

But if all our Sins were so easily found out, our Lord would never have said, he would light a Candle to search them, *d I will search Jerusalem with lights.* Wherefore

ought to dispose himself to Confession.

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fore you'll be contented that I detain you a little in this *Examine*, Advertising you of those Faults, which for the most part fly your sight. Oh! how much better is it we should make use of these Lights to make a thorough search into our selves, than that our Saviour should make use of them hereafter, and indeed, 'tis well known what the Apostle Writes, *e That if we would judge our selves, we should not be judged.*

C H A P. IV.

Concerning some general Sins which are accustom'd to lie hid in the Examine of Conscience.

David had great reason to demand of Almighty God, *f That he would* f Ab oc-
cleanse him from his hidden Sins: It falling cultis meis
out often that the *divine Justice*, in Pu- munda me,
nishment of those Sins we commit, ad- Ps. 18. v. 13.
visedly permits us to fall into other Sins, which through our negligence, we reflect not that we commit them: Wherefore to understand this Doctrin thoroughly, we must pre-suppose, that there be two sorts of Ignorance, the one is faulty, the other is not. Sometimes a man uses
all

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all imaginable diligence to find out the Truth concerning his obligation of Conscience, he Ruminates with himself, he asketh Questions, he desires Advice: But by reason either of his little Capacity, or that he lights not on him that can Instruct him, he remains in his Ignorance, as it befell *Saul*, who in the beginning of his Conversion open'd his Eyes, and did his endeavour to See, but for all that he could not see the least,

g Apertit-
que oculis ni-
hil videbat.
Act. Apf. c.
9. v. 8.

g *His Eyes being open he saw nothing.* Such an Ignorance as this, because it is neither voluntary in its *Cause*, nor in its *Effect*, is Excusable, and deserves rather Compassion, than Chastisement. Just as every one compassionates a poor Blind Man that Stumbles, and rather guides him Freindly, that he may not fall, as it happen'd to *Saul* himself, who was led by the hand by his courteous Companions, as on the contrary, no one compassionates him that runs against a Post even with some prejudice, if he shuts his Eyes on purpose that he may not see, and walks so along Blindfold; every one is apt rather to say; *he has what he deserves*, why did he not open his Eyes, and take care where he Walk'd, that he might not be hurt? So our Saviour takes no Compassion of the other sort of Ignorance which is voluntary, and excuses not the Sins which by reason of it are committed. This happens, First, When
on

one will not beforehand take his Conscience into consideration. Secondly, When one will not Examine the Obligations of his State and Condition of Life: Thirdly, When one will not ask Counsell of him, that is able to give it. Fourthly, When one will not recommend it to Almighty God in his Prayers, begging to be Illuminated. Now the Sins that are committed in this State of voluntary Blindness, are call'd hidden Sins, because through carelesness they are not known by that sort of People, which as the Prophet says, *h Had no mind to understand their duty, that so they might act well.* They shut their Eyes voluntarily that they may not see, and as it were the Windows against the Rays of the Sun, that so they may not enter their House; neither perswade your self that these are but few. Would to God they were not extreamly numerous! If the Sins of this voluntary Blindness were so few as some phansy, light to know the way of our Saviour, would not be so frequently desir'd in the Scripture, neither should we so frequently ask Pardon for not having known it, accusing our own Ignorance. Oh! too great is the number of those foolish Virgins, to whom in punishment of their inconsideration, it will be said, *i I know ye not.* I have not been known by you, I know ye not. *k If any one is*

h Noluit intelligere ut bene ageret. Ps. 35. v. 4.
i Nescio vos Mat. c. 25. v. 12.
k Siquis ignorat, ignorabitur. i Cor. c. 14. v. 38.
Ig-

Ch. 4. *Sins which are accustom'd to Ignorant, he shall be unknown, saith St. Paul, 1 Cor. 14.* infine, the greatest part of these Sins consisteth in Omissions, and for that reason they are the less taken notice of, which happens sometimes when some Precepts that belong to the Love of God are neglected, but much more often, when those are neglected, which belong to the love of our Neighbour.

Concerning the omission of those Precepts, which regard the Love of God, you should chiefly consider the negligence of those who Learn not that which every Christian ought to know, as well in order to the Mysteries of *Faith*, as the *Sacraments* of the *Church*, and the manner of receiving them worthy. So that you'll find some who not knowing that *Matrimony* is a *Sacrament*, are yet posting to their *Pastor* to be Married, not only without any preparation of Devotion, but even with a *Conscience* that tells him they are in mortal Sin: The same happens in many, and with greater detriment, in those who know not how to Confess well, nor what is necessarily requir'd to receive *Grace*: Infomuch that approaching often without sorrow, and resolution of amendment, they encrease their Debts, instead of Cancelling them, as we shall see hereafter. This negligence, altho' ordinarily, it be extremely faulty, remains hid, and the greatest

greatest part never accuse themselves of this, nor amend themselves. Altho' it would cost them no more to be freed from this, then to ask those that are able to instruct them, and to frequent as they are obliged, the Churches, where these things are explicated; the Swallow is, very subject to be Blind, and its remedy is to have recourse to the Herb *Celandine*. Who therefore would pitty it, if to cure so inconvenient a distemper it would not take a short Flight, and go to that place where that Herb grows?

There's yet another hidden Sin more Universal, which is a negligence in rooting out the bad customs of Swearing, and Blaspheming. How many are there that can't affirm a thing without an Oath or Execration? 'Tis so by God; by Gods blood and wounds; God Damn me to the Pit of Hell; God confound me; the Devil take me if it be not so, &c. and at every other word they use these or the like Oaths, and they never consider that they do not only call God to Witness without necessity (which is a Venial Sin) but that they do it when it is not true, or at least without taking notice whether it be True, or False. The which is always a grievous Sin, much more is to be said of the bad custom of Blaspheming, to which Christians are so accustomed, that at every word they profane the Sacred Name of God, they

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they Blaspheme his Body, they Blaspheme his Blood, so that now a days one can't walk the Streets without having ones Hair stand on end, and without bewailing our Saviour, as if he were led a new to be dispis'd by the *Rable*, and to be made a Laughing Stock of the *Populace*. Such as these who have the bad customs of Swearing and Blaspheming, when they go to Confession, excuse themselves presently, saying, that they are so accustom'd, that they can't possibly retain themselves: That they swear without prejudicing any one, that when they Blaspheme they are in a Passion, that they don't do it to offend Almighty God: And being so satisfy'd with these weak excuses, the most enormous perjuries pass for Jestings Untinths, and Blasphemies that are scandalous, as words of impatience, and they are not the least sensible of their stinking Breath, altho' sometimes, it be so intolerable, that a more pestiferous stench could not proceed out of the Pit of Hell. So that these Sins remain hidden in their Heart, seeing they never fully detest them, and they never consider that if they have contracted a bad habit of Swearing, or Blaspheming, they are oblig'd to use a particular diligence to root it out, recommending themselves in a special manner to our Saviour, purposing seriously an amendment of Life, and fulfilling it: Neither will there be
wanting

wanting means of overcoming themselves, extremely conducing to this end; as if they would resolve, as often as they fall into such a disorder, to visite such a Church, or say such a Prayer, or suffer such a Mortification, or distribute such an Alms. *St. John Chrysostom* says, that the most proper remedy for the Vices of the Tongue, is to make it fast, for even that is humbled by Tribulation. If one will do nothing of all this; this very negligence it self is a new fault; and as Divines say, constitutes a Man in the state of a continued Mortal Sin, that is of such a Fiever as more irreparably conduceth a Soul to death; I mean a continual one.

In like manner through a guilty in advertency, many Sins remain hidden in order to the Love of our Neighbour, the Precepts of which are chiefly reduc'd to four Heads. First, To the Love of our Enemies. Secondly, To Alms. Thirdly, To Correction. Fourthly, To the giving of Scandal, in order to the first concerning the love of our Enemies, you'll find many who will not speak to those that have offended them, altho' they speak to all the rest of the Neighbourhood, or of the Country; nay they will not even return a Civility, when they are Saluted. And if they be of their Relations, they treat them not like the rest of their Family, taking all oc-
D casions

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casions to shew an ill will towards them, a dissatisfaction, and a remembrance that they retain of the Injury, and then you may imagine how they palliate their Conscience: 'tis true, say they, that I wish him no good, neither do I desire him any ill; let him go about his own business; what I have done is sufficient, I am satisfy'd: And with these excuses they think to deceive themselves, making themselves believe they are oblig'd to no more; but in good earnest they are deceiv'd: Our Saviour in many places Commands us not only not to do any harm to our Neighbour, but even

1 Hoc est to Love him; 1 *This is my Command,*
 præceptum *That you Love one another, as I have*
 meum, ut *Lov'd you: Love one another; Love mu-*
 diligatis in- *tuallly; Love your Enemies:* Neither is it
 vicem sicut *sufficient not to desire one a Mis-*
 delexi vos. *chief; you must make it manifest that*
 Joan. c. 15. *you do not desire him any Ill: Where-*
 v. 12. Dili- *fore every time that not speaking is a*
 gamus alte- *mark of Hatred, we are oblig'd to*
 rutrum. *speak to that Party, and take away*
 1 Joan. c. 3. *that Scandal, giving no occasion to an*
 v. 23. Dili- *other to maintain an Enmity: Nay we*
 gamus nos *are oblig'd to Salute first, as often as*
 invicem. *we have been Saluted, and have not*
 1 Joan. c. 4. *return'd it, so that, to do otherwise,*
 v. 7. Diligite *is only to hatch in your Heart the*
 inimicos *Viper of Sin, hidden under the shadow*
 vestros. Mat. *of Excuses which can't subsist.*
 c. 15. v. 44.

In like manner, many Rich Men nourish Sin in their Heart.; who spend that in an Exorbitant Luxury, which is over and above the Maintenance of their State, without ever remembering the obligation they have of giving Alms, not only *in extream necessity of the Poor*, but also in their great necessity, that is, when they can't maintain themselves without much difficulty; which they don't consider at present, because they fly all irksome Thoughts, but they will consider it at the Hour of their Death, when our Saviour shall upbraid them with this Sin, and shall make them see clearly, that a number of poor People stood in need of that, which was left by their Dogs, and their Horses, and most of all, he'll upbraid those with it, that have had any Jurisdiction, either Spiritual or Temporal; for such as these are not only oblig'd to give Alms when they are ask'd, but they are to seek out the Poor, and inform themselves of their Necessities, that they may relieve them: Some 'tis true seek them out, but for other reasons, to make Advantage of their Necessity, and purchase their small Remnant at the cheapest rate; or to Lend them Money on burdensome terms, and with much Usury, and this they call to help their Neighbour. This is rather to give a handful of Hay to a few

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few poor Sheep, that afterwards they may recieve Usury by their Milk, and Wool, and even if their be need, flea their very Skin : Others likewise harbour Sin in their Breast, who being able with all ease imaginable, to admonish by an opportune word, one that Errs ; or Advise one that is in Power, and so divert some great ill from his Neighbour, omit to do it, saying they are not oblig'd to look after any one else but themselves ; as if he were excusable, who with a word could stop a passenger from a dangerous Ford, and yet lets him go on, and Drown himself : These will take no notice of the precept of the Faternal Correction notify'd by Christ, which obligeth whensoever a good occasion offers it self, whereby they may hope to gain their Neighbour, and raise him from Mortal Sin : *in Our Lord, as the Wise man saith,* hath commanded every one to take care of his Neighbour, and don't we observe how the Mariners help one another at the time of Shipwrack, throwing off from the Ship, Ropes, Planks, Oars, and all the little store they have to those that are Drowning : So ought we to help our Neighbours, when they are in danger of being Damn'd.

In short, many Sins of scandal remain hidden, and this is, when a person pretends either directly to induce an other to a Sin, or at least does in-

in Manda-
vit illis uni-
culque de
proximo suo
Eccles. c. 17.
v. 12.

indirectly induce him by his bad example, never making any matter of it in these cases; besides the Sin it self, there is an addition of Sin contrary to the Love of our Neighbour, whereby a stumbling block is put in his way, and who is there that thinks of this? Who of so many that there be, accuseth himself, that he continually endeavoureth to draw some one or another into the snares of his desires, either by Words or by Gestures, or by unbeseeming actions, aluring them by various Stratagems, sometimes teaching Malice to poor Innocent Creatures? These are those Diabolical Fowlers, of whom Almighty God complains by the Prophet *Jeremy*, when he said, *n* *There are found amongst my People Wicked ones, laying snares as Bird-catchers, putting Gins and Traps, that they may ensnare men.* The other Fowler, if you take notice, depopulate the Air, but these would turn Heaven into a solitude, for what else do they do, but rob Heaven of Souls to crow'd Hell? Woe! woe! be to such as these; neither is it I that say it, but our Saviour: *o And woe be to him that giveth Scandal!*

n *Inventi sunt in populo meo impij insidiantes quasi aucupes, laqueos ponentes & pediculas ad capiendos viros.*
Fer. c. 5. v. 26.
o Væ homini illi per quem scandalum venit.
Mat. c. 18. v. 7.

Into these Sins of Scandal none fall more frequently than those that are sensual: They smell not the stench of their Debaucheries, no more than those do the stink of the Sulphur, therefore

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they matter it not; and as they fall easily, so they easily draw down others with them. I have resolv'd amongst the other hidden Sins, to set this in its true Light; not that I think its Malice is hidden; but because perhaps its enormity may not be known, one of the most pernicious Errors in the World is, the little scruples that is commonly made of the Sins against Chastity: There be some who take upon them to be their Advocate; they disguise them under the Cloak of frailty; and they go almost so far as to Absolve them, under a pretence of necessity; if these do nothing else, they make others have a far less esteem of them than they ought! Oh! Unmask once this Monster, and you'll see what a Brute it is. *St. Thomas 2. 2. Qu. 154. Art. 3.* discusses according to the Rigor of Thology, the hanioufness of this Sin, and concludes that simple Fornication only is greater than any other Sin against the Love of our Neighbour, Murder only excepted; greater than Theft, that takes away his Goods, greater than Detraction, that takes away his Fame; and if it gives place to *Homicid*, 'tis only because Lust is injurious to the Life of him that is to be born; *Homicid* to the Life of him that is born already: Therefore where this permits not another to enter
into

into the possession of his Goods, the other drives him from it, and if this be verifys'd in Fornication, much more in those species of Impurity, which have annex'd to them, either Sacrilege, as being with a Person that is Consecrated to God, by a vow of Chastity, or Injustice, as being with a Person that is ty'd by the Bonds of Matrimony, or by some such other sort of Malice. If you Read the Sixth of the *Proverbs*, you will see that the Holy Ghost calls the Sin of Stealth, little in comparison of these Sins of Sensuality: Not that in reality, that it is little, seeing in many other places of the Holy Scripture it is obhorr'd, and abominated, as being most grievous, but because 'tis little, if compar'd, as we say, the Mediteranean is but little, altho' it be a Sea, if we compare it with the Ocean. There is this also to be added, because the other Sins defile only the Soul, this of Sensuality, as *St. Paul* says, defiles both Body and Soul, which ought to be preserv'd pure and neat, as being the Temple of the Holy Ghost. This more, then all the rest abaseth us by its filthiness; wherefore *Ecclesiasticus* saith; *p That every Woman which committeth Fornication, is like filth in a path, which is trod upon by every one that passeth by.* This darkens more the Understanding, this

p Omnis mulier fornicaria, quasi stercus in via a prætereuntibus concubatur. *Eccles. c. 9. v. 10.*

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disorders more the Reason, and this renders us more like to Beasts. Of other Sins we commit one now and then; in this there is neither number

q Fornicati
funt & non
cessaverunt.

Osea. c. 4.

v. 10.

r Errave-
runt ab ute-
ro. Ps. 57. v.
4.

s Non da-
bunt cogni-
tationes suas
ut revertan-
tur ad deum
quia Spiritus
Fornicatio-
num in me-
dio eorum.

Osea. c. 5.

v. 4.

t Magis per
carnis lux-
uriam huma-
num genus
subditur dia-
bolo quam
æ lud pecca-
tum. L. 2. de
summo bono.
c. 36.

nor end, q *They have committed Fornication, and have put no end to it,* faith

Osea: Oh how true is it that the greatest part of Mankind hath been guilty of this, r *Even from their Mothers Womb;*

it seems as if they brought along with them this Iniquity even from their Swathing-Bands; and many are so fond of it, that they never abandon it till Death, when they are abandon'd by it. This is the Sin of all others, which hinders one from returning to Almighty God, conformable to what we Read

in Osea himself: s *They will not think of returning to God, because the Spirit of Fornication is in the midst of them;* and no wonder, seeing this by the frequency of its delightful act, enthrals Weakness, Inchants and gains so upon the will, that it behoves even him who detests this sin, to stand upon his guard in the very act of detestation it

self, lest he should take flame a new; Therefore we may conclude with St. Isidore, t *That more are enslav'd to the Devil by the Sins of the Flesh, than by any other Sin whatsoever:* But why should we search any farther? If we have a mind to subdue this Monster intirely, let's draw a Thunderbolt out of the

Forge

Forge of the Divine Justice, and let it be, that great Hatred God Almighty has shewn against it. The greatest Chastisement, that ever his Omnipotent Arm has discharg'd upon Sinners, was the Universal Deluge, in which, of all Mankind, which was then much more numerous than now, Eight only sav'd their Lives in the *Ark*; and indeed, all that Deluge was sent to extinguish the Flames of Impurity. Now pile up together in your Thought, a huge Mountain of those innumerable Dead Carcasses, and putting all those rotten Bones together, Write this Inscription over them: *Such is the severity of Justice, with which God punishes those that are Sensual*; and then, if you have courage, go and blaze it about, that Lust is but a *Peccadillio*, and *Perfume* so stinking a *Dunghil*.

C H A P. V.

Of some other hidden Sins, which belong more particularly to every State and Condition.

AS there be some Precepts, which are Universal, obliging in general all Christians, so likewise there be some, which are particular, and proper to every ones State and Condition, which oblige not all, but only those, who are of such a Vocation, and of these how many are culpably Ignorant! I will remind you of those which occur most frequently, and from thence discourse of others, or at least learn how to doubt, and ask what you are obliged to do, seeing the same Precept which obliges a Servant to execute his Masters will, obligeth him likewise to know his Employment: To act otherwise, is to deceive your

u. Molitur fraudes contra animas suas. Ps. c. 8. v. 18.

own Soul by voluntary Ignorance, imitating those, who according to Almighty God in the *Proverbs*; *u. Invent Treacheries against their own Souls.*

Those Masters of Families are deficient in their duty without taking any great notice of it, who defame their Wives by most scurvey words, who beat them, as if they were their Slaves, and not their Companions. Secondly, Those

Those who consume in Play, what should Maintain their Children. Thirdly, Those that send not their Children to the Christian Doctrine. Fourthly, Those who give them not good Example, but rather that which is Scandalous, by filthy words, and more unbeseeming behaviour. Fifthly, Who send their Daughters to scandalous Balls, Revells, and Comedies, giving free excess to all Young Men, leaving them alone with them, as so many Lambs with Wolves, exposing them to eminent danger out of a hope of Marrying them. Sixthly, Who hinder them by force from Marrying, for fear, for-sooth, as they say, of prejudicing their Family, by giving them a Portion, if they be Women. Seventhly, Who force them to enter into Religion for some such Avarice, or hinder them from entering by all imaginable Stratagems, when Almighty God calls them: Altho' in this last particular, 'tis true, they may try the Vocation, but by the tryal of it, 'tis not meant that they may expose a poor Young Man or Woman to dangerous Shelves and Tempests, where perchance Almighty God will not afford him a special assistance, and for that very reason calls him into a secure Haven.

Those Masters satisfy not their Obligations, who force their Servants to work on Holy Days. Secondly, Who take
no

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no care how they Live, giving them occasions of doing Ill. Thirdly, Who Instruct them not in those things that are necessary to be believ'd, or send them not to be Catechiz'd. Fourthly, Who stand not to the bargain they have made with them. Fifthly, Those that don't pay their real Debts, saying they are not able, when in reality they can do it, tho' with some inconvenience. Sixthly, Those that retain the Hire due to their Work-men, making those poor Creatures Earn hardly that Maintenance, which they don't grudge the least their Horses or Dogs, after they have labour'd all the Day, either in Racing or Hunting.

Those Merchants are deficient in their duty, who compell their Workmen to take Merchandice, instead of Money, which they had promis'd them. Secondly, Those that by Deceit sell one thing for another. Thirdly, Those that Sell above the just Price to those that have no Skill in Buying. Fourthly, Those that Rate their Goods above the rigorous Price, because they Sell them upon Credit, without examining whether they really sustain that prejudice, and are depriv'd of that Gain, which they magnify so much with those titles of the *w Emergent damage*, and of the *gain that ceases*: Names which are often times little understood, and worse made use of by those,

*w Dam-
num emer-
gens. Lucrum
cessans.*

those, who are resolv'd (as *Amo's* Saw,) to grow Rich on all sides, drawing to them that with a Hook which they can't reach with their Hand. Fifthly, Those that Buy things of Children, or of such others as can't Lawfully Sell. Sixthly, Those that being ask'd, wont discover some hidden Fault that is in their Merchandice. Seventhly, Those that Adulterate it, mingling Bad with Good, and Selling the whole for Good. Eighthly, Those that make use of Light Weights, and little Measures, and because they Cheat a little at a time, make no scruple of it, never reflecting there is one that sees their proceedings in all their deceits. *x Let no one over-reach or beguil his Brother in any business, saith St. Paul, for our Lord is a revenger of all these proceedings.*

*x Ne quis supergredia-
tur neq cir-
cumveniat in
negotio fra-
trem suum,
quoniam vin-
dex est do-
minus de his
omnibus.
St. Paul.
1 Thessa. c. 4.
v. 6.*

Those Guardians comply not with their duty, who do administrate ill the Goods of their Pupils, either Changing or Buying without a Lawful Authority, and who make such Bargains as are to the detriment of those they have in their Tuition. Secondly, Those Lawyers who defend unjust Causes, never admonishing their Clients, that they have no reason for their proceedings. Thirdly, Those Judges that receive considerable Presents: Who dispatch not the cause of them, who present them not: Those that suppress Causes for Money:

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Money: And exercise their Office without Learning. Fourthly, Those Rooks who make as if they could not Play, only to decoy others in: Those who spend that time in Gaming which is due to their Soul; those that frequent it to the damage of their Family, and to the Scandal of their Wives: Who Play with Minors, and receive what they Steal to the end they may Play.

Lastly, Innumerable Young Men, may be said to be of this number; who giving themselves over to sensual Loves, but because they proceed not so far as to compleat the Act, make no Esteem of so many unhandsome words, nor of so many dishonest Desires, as if they were not Sins, disguising them with the names of Custom, Pastime, Love, an unbridled Passion, they are hovering about a vain Light, like Flies that are destin'd to the Flames, without ever weighing the manifest danger they are in of remaining there; and is this any thing else, then to remain in a continual occasion of Sinning Mortally, without ever thinking of freeing themselves?

All these Sins, and others, which may be deriv'd from hence, are of that nature, that too many *who are voluntarily Blind*, they remain Invisible, and their Malice is hid; so that as Pills that are cover'd with Gold, they are swallow'd down without tasting the bitterness, insomuch,

inſomuch, that either not being Confeſs'd, or Confeſs'd only cuſtomarily, they remain as the groſſeſt Dregs in the bot-
tom of the Heart: y And its Dregs y Et fax
have not been exhausted: It happens never- ejus non eſt
theleſs, that theſe at the Hour of Death exinanita.
appear in a different Light. Oh how Pf. 74. v. 9.
will that be known by that Light, which
was never known before, and that be
ſeen which was never before diſcover'd.
Naturaliſts tells us, that Moals which
are blind as long as they live, open
their Eyes only when they die: So it
often happens to Chriſtians: But who
is able to expreſs the eminent danger
they are in? For being frighted unawares
at the ſight of thoſe Beaſtly Sins, they
run a great danger of Deſpairing: St.
John Climacus, Gr. 7. Tells us of a cer-
tain Monk, whom the Devil, after forty
Years Penance, did upbraid in the Hour
of Death with ſome hidden Sins, with
ſuch a terrour of the Dying Man, that
it remain'd extreamly doubtful what
Sentence he receiv'd.

Wherefore to apply Remedy to ſo
great an Evil; which is the more dan-
gerous, the more 'tis hid in the Veins;
have recourſe humbly to our Saviour;
beg that he would diſcover to you, if
there be any Sin, that maliciously lies
hid in your Heart; and remember that
Joſue, altho' he was otherwiſe extreamly
prudent, was cozen'd by the *Gabionites*,
because,

z Deus me-
us illumina
tenebras
meas. Ps. 17.
v. 29.

because, before he took his resolution, whether he should except their propositions, or not, he neglected to have recourse to Prayer; say therefore with an ardent zeal, z *My God Illuminate me, Enlighten me, let not the darkness of Death prevail against me*: Then examine diligently the Obligations that belong to your Condition: inform your self of those that are able to give you Counsell, that is a good Casuist, or a good Confessor, and follow the most secure Opinion; for

a Non se-
queris tur-
bam ad faci-
endum ma-
lum. Exod.
c. 23. v. 22.

b Omnes
populiambu-
labunt unus-
quisque in
nomine dei
sui nos autem
ambulabi-
mus in nomi-
ne dei in ter-
num & ultra.
Mic. c. 4. v. 5.

c Quam
angusta por-
ta, & arcta
via est quæ
ducit ad vi-
tam & pauci
sunt que in-
veniunt eam.
Mat. c. 7.
v. 14.

as Christ says, *the Gate and Path that lead to Perdition, are wide; wherefore follow not the most in your Actions.* a *Thou shalt not follow the Multitude in doing Ill, saith Almighty God in Exodus*: Let your self not be carried away like a block with the Stream: What matters it whether those of your Age and Condition don't do so? What matters it whether they go this way or no, provided that this be a good way? Say with the Prophet *Micheas*: *Let every one go which way he pleases, I'll not change my Road*: b *All the People shall every one of them go their way in the Name of their God; but we will walk in the Name of our God for ever and ever*: c *If Christ Advertizes us that the dore is Streight, and the Way Narrow that leads to Heaven, what need we search any farther? 'Tis better to be Sav'd with a few, than to be Damn'd with Company*.

C H A P.

C H A P. VI.

Of the Examine of our Thoughts.

THe Cittadel is that, which in a Fortified place, is kept by the strictest Guard; and that which the Soul ought to preserve with the greatest Care is the Heart, defending it from the Sins of Thought; *d With all diligence preserve thy Heart*: But far different is the proceeding of too many, who commit these with the greatest facility imaginable, and having committed them, make no account of them; so that they Confess but the least part of their Sins: Let's therefore define a Sin in Thought, that so we may know how we are to behave our selves in the Examination of them.

d Omni custodia serva cor tuum. Prov. c. 4. v. 23.

As before we come to the Audience of a Prince, we must first Arrive at his Palace, mount the Stairs, appear in the Guard-Chamber, and pass through many Anti-Chambers; so those Objects that Tempt us before they Arrive at our will, must pass through many a faculty. First, They pass through the Exterior Senses of Seeing, Hearing, Smelling, Touching, and Tasting, which are as it were the Entrance: Afterwards they Arrive at the Interior Senses; which

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are as it were the Stairs, by which they ascend; from thence they pass to the Imagination, which resembles a large and spacious Hall, from thence through a long sight of Chambers they approach the Understanding, and finally, from the Understanding they arrive at the Will, altho' all this be done in the twinkling of an Eye; as long as they arrive not at the Will, the Thoughts are never Sins, but Temptations, when they are come so far, if it receives them, and consents to them, they are Sins: As on the contrary, they are Meritorious if they are rejected and abhorr'd; wherefore take notice that in this matter, our Will may be faulty in two manners, and therefore there are two ways of Sinning, in Thought, the first way is in *Desire*, when the Will desires efficaciously to execute what it desires, as when one sees his Enemy, he desires to Kill him: The other is of *Complacence*, when the Will does not desire to act, but takes a delight and rejoyceth in a bad Object, as he that sees his Enemy Kill'd by another, and takes a *Complacence* in such a sight; and this *Complacence* is that which is call'd *a morose Delectation*, from the stay that the Will makes in it: And this regards as well the Sins past, as those to come; as well those Objects, that are possible, as those which are altogether impossible. Whence you'll

* Delectatio morosa.

you'll understand the mistake of those who speak as freely of dishonest Actions, as if they spoke of Feats of Bravery, excusing themselves afterwards, by saying, that they had no mind to put them any other ways in Execution: It imports but little, that there is no *desire*; whilst they voluntarily take a *Complacence* in those Objects so *deform'd*, they Sin Mortally by that *Dilectation*, which is call'd *Morosa*. In Play, if you detain the Ball ever so little, and are not ready to strike it back again presently, you always commit a fault: What's to be done not to commit this fault? You must strike it back instantly: So I shall beseech you here, not only to Examine the Sins that you have committed in Thought, but likewise to defend your self from them with all possible diligence, resisting the Temptation at the beginning: Pass the Torrent before it swells; and never give the Temptation leasure to get force; but humbly beseech Almighty God presently, that he would free you from it; and endeavour to drive away the naughty Thought with a good one, as those that endeavour to drive out one Nail with another: If you don't behave your self after this manner, I imagine you to be in eminent danger of your Salvation; and this for two reasons: First, Because a Sin is easily

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committed in Thought; where as to put in Execution, many circumstances must concur, which are seldom found together; so that commonly many, and many a bad Desire has gone before a Sin in deed, which have been continu'd sometimes for Months, and sometimes even for Years: Now consider with your self, that such a great number of Mortal Sins weigh down those Souls extreamly which commit them; so that if it were not for the infinite Mercy of our Saviour, the Earth would not be able to support them. And therefore the Conversion of these is render'd so much the more difficult; by how much the more difficult it is for a Slave to fly away after he is loaded with Chains; or for a Sick Man to recover his Health, after he is fill'd with many Impostumes.

† Descendit diabolus ad vos habens iram magnam, sciens quia modicum tempus habet. *Apoc.*
c. 12. v. 12.

The other reason is, because at the Hour of Death, if our *Saviour* worketh not a Miracle by his *Grace*, I don't see how those that have an ill custom of consenting to all Thoughts, should escape that great danger, which remains at that hour; because 'tis then that the Devil makes his best effort to gain a Soul; like a General, who in the Day of Action puts all his Army into Battle-Array, uses all his Art, and exerciseth all his Skill. † The Devil descendeth to you, being extreamly enrag'd,

enrag'd, knowing that he hath but a short time, if he loses that opportunity, he can never regain it; if he gains it then, he can never lose it; wherefore 'tis no wonder if he then employs his whole fury: Now the flock of that Battle will be all in Thought, because, God a mercy, of the weakness of the Body, they can't Sin by Action, tho' they would: With what a disadvantage will a poor Sinner engage, loaded by his Infirmary, discourag'd by Melancholy, Terrify'd by the Approaching danger, having been always accustomed to be worsted in the preceeding Conflicts of the like nature, because he us'd not the Arms which were of proof, and proper for Victory; is it likely he should then make use of them? You know that all the fine Armour of *Saul* did not avail *David* any thing, only because he was not accustomed to ware such. The poor Young Man try'd it a little, and said then; *I can't March so, because I am not accusom'd, and he put it off.* After this manner will a Sinner behave himself; and being so without Arms, he'll be forc'd to confront an invisible Enemy, of great Stratagem, exceeding Fury, and extraordinary Strength, where if he loses the Battle, there's no recovery, all's lost. *Surius* tells us of the Holy Youth

Non possum sic incedere, quia usum non habeo, & deposuit ea. 1 Reg. c. 17. v. 39.

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Eleazare, who drawing towards his end, began of a sudden to be troubled in his Countenance, and remaining so for some time, at length recover'd his accustom'd Serenity, and spake precisely these words : *Oh of what a force are the Devils to Tempt at the Hour of Death : But blessed be our Saviour, through the Merits of whose Blood I've overcome :* Having said this, he Expir'd. If therefore such be the force of the Devils to Tempt at the Hour of Death, even Saints, and Saints like this, who had not so much as Sinn'd once Mortally, but having secretly made with his Spouse a Vow of perfect *Virginity*, had preserv'd in a Marriage-Bed an Angelical, and almost Miraculous Candor : What will become of those lamentable Souls, who, from their very Infancy, to their last extremity, have grown decrepit in their filth, who seem to have made Sin con-natural to them ; so that they are arriv'd, ^h *To drink down Sin like Water ?* Because 'tis not, that they are then mov'd to it by any extraordinary relish, which allures them. How is it possible that they should not yield then to the force of violent Temptations ; since to be overcome now, they don't so much as stay to be Tempted ? He that is puff'd down, how will he be able to stand firm against an impetuous thrust ? He that
can't

^h Bibit sic
cut a quam
iniquitatem.
Job. c. 15.
v. 16.

can't break a single Thred, how will he be able to break a Whipcord? And a Prisoner that is so weak, that he can't open a Dore only half shut, and so make his Escape; how will he then be able to open it, when it is doubly secur'd by a weighty Chain? Oh! How many are there, who through the infinite Mercy of Almighty God have had time for Penance, and yet at length at the last Hour of their Life have been inveigld by the Devil, because having contracted a bad habit, they gave some consent to his suggestions? How much better had it been for these unfortunate Souls, now Damn'd for an Eternity, to have accustom'd themselves from the beginning to have resisted Temptations, recommending themselves to our Saviour, invoking the most Blessed Virgin, their Angel-Guardian, the Saints their Advocates, making the Sign of the Cross, exercising opportunely contrary Acts, protesting that they had rather Die a Thousand times than consent; but for these unfortunate Souls there is no room left for Penance; wherefore make you use of such Remedies, who have time, and make the temptation it self serve as a motive to have recourse presently to God: Don't imitate those Fools, who made so slight of those interiour Sins, esteeming them as nothing, because they had not their

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effect,

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effect; but be assur'd that in the sight of God, a Sin in Thought, altho' it be never executed, is as much, as if it had been committed : That one be guilty of High Treason, 'tis not necessary the Conspiracy take effect; 'tis sufficient it be treated of, altho' in secret : Wherefore when your Thoughts are in a Conspiracy against God, to whom they are sooner discover'd, than the Traitors to their Prince; it imports but little whether they took effect : If you'll act well, as soon as ever you discover in your mind the least Principles of *Rebellion*, I say as soon as ever you discover such Inclinations, present your self to Almighty God, declare the whole, renew your Allegiance, promise again your Service, and you'll be safe. Then when you go to *Confession*, Examine your self diligently concerning the least way you have given to Temptation, and particularly take notice of the least Enmity, or any lew'd Conversation; seeing that *Love* and *Anger* are the two most ordinary sources of these desires; they are the two Mouths of the Leech, which are always crying *after more*. This diligence will be the occasion, that no pestiferous Venom shall remain lurking in your Heart, which would kill your Soul for an *Eternity*.

C H A P.

C H A P. VII.

Concerning the Grief which is requisite in a Penitent:

HE that goes a Hunting, is not satisfy'd only to rouse the Game, but uses all his endeavour to Kill it: The first of his Labours consisting rather in this, than in finding it out: In like manner, he that prepares himself to Confession, must not satisfy himself in having found out his Sins by an *Examine of Conscience*, but he must endeavour to kill them by a sincere Grief; and in this consists the fruit of a good *Examine*, wherefore the bad custom of those Christians is Intollerable, who make it their whole business to *Examine* what they have done, without any farther preparation of Sorrow and Repentance, they approach to the Tribunal of Confession, as if they were admirably dispos'd. What does it avail to have discover'd your Faults, if afterwards you do not Cancel them by Sorrow? I mean what does that *Confession* avail, to which is wanting so essential a part as Sorrow is? Know therefore for certain, that it is impossible to Confess well without Sorrow, the which ought at least to go before

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before Absolution, and according to the Opinion of many, even *Confession*; and when we speak of Sorrow, we don't understand a Sorrow that is in the sensible part, which consists in Tears, and Sighs, but we understand a *Detestation*, which is in the Will, the which hates Sin, and would if it were possible, not have committed it, and is resolv'd never to commit it for the future; altho' this *Detestation*, when it is in any degree, easily descends to the sensitive part, and inclines also to Tears. Now this Sorrow is Twofold; the one is perfect Sorrow, the which is call'd *Contrition*; the other is an imperfect Sorrow, which is call'd *Attrition*. We will Explicate both: When our Soul commits a *Mortal Sin*, then as the Saints teach us, it turns, as it were, its Back to God, and its Face to the Creature, loving it more than God; which God complains of, saying by *Jeremy*; *i They have turn'd their Back to me, and not their Face*: On the contrary, when the Soul is Converted, it Repents it self of its Error, and turns anew from the Creatures: If therefore in this Repentance it turns to its Lord with so great an affection, that it wholly forgets its own Interest, and turns to him only out of a pure Love; this is call'd *Contrition*; the which is nothing else than a Sorrow for the fault which

i Verte
runt ad me
tergum &
non faciem.
Fer. c. 2.
v. 27.

is

is hated more than whatsoever other evil, for the love of God, lov'd more than any other good whatsoever. Oh, you are happy, if you should ever have such a Grief as this is in all your Life, and much more happy if you should have it at the hour of Death! By means of it, as in another *Baptism*, your Soul would become as White as the driven Snow, and your Faults would be Cancell'd even before you enter the Bath of *Sacramental Confession*; he that has this Contrition, has grief in the highest degree, because he esteems Sin to be the greatest of Evils, and his Grief is pure, because he is mov'd only by the bounty of his offended God; so that he would be Griev'd for the same, altho' the Gates of Paradise were shut fast; saying to God as *David* did; *k 'Tis against thee alone that I've* k Tibi soli
Sinn'd; for altho' I've likewise *Sinn'd* peccavi. Ps.
against my self, and have as 'twere 50. v. 6.
stabbd my self with a two-edg'd Sword,
 nevertheless, I esteem it not, that is as nothing, I will not so much as think on't.

But if the Soul in returning to Almighty God, permits it self to be led not by Love, but either by the hopes of the reward that is promis'd, or by the fear of Evils that the Wicked are threatned with, or by the deformity that accompanies Sin, and abominates
 its

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its Sins out of these motives ; then it is said to have *Attrition*, that is an imperfect Conversion, an imperfect Sorrow for its Sins ; this must be out of a supernatural motive, which disposeth the Soul to receive Grace by means of *Confession*, but confers it not by itself without *Confession*. The motive therefore is that which distinguisheth these two sorts of a perfect, and imperfect Grief ; as it is the motive that makes a difference between the Repentance of a *Son*, and of a *Servant*: A *Son* grieves for his Fault, because he hath given his Father a subject of distast, and he neither thinks of his being disinherited, or of his being turn'd out of Doors ; and therefore he is mov'd by *Love* alone : On the contrary, the *Servant* is sorry, because he is afraid that his Master should turn him away, or deny him his Wages, which he has forfeited by his fault, and so he is mov'd by *Interest*. From what hath been said, we may gather that there be Three motives of *Attrition*. First, The fear of Hell, and of the pains which are prepar'd by God for the *Sinner*. Secondly, The hope of *Paradise*, and of those rewards promis'd by God to those that are Just. Thirdly, The deformity of Sin, but as it is known by the light of Faith, to the end that the Grief may be *Supernatural* : On the
contrary

contrary, the motives of *Contrition* are reduc'd to this one only. The *Divine Majesty* injur'd by us through our Sin.

This necessity and division of Grief, which we have hitherto spoke of, ought particularly to be understood by two sorts of persons. The first are those who brag of their Sins: The others are those who commit Sins more easily, because they hope to Confess them:

The Holy Ghost saith, *1 That when the Sinner arrives to the height of Malice, he despiseth Sin, as if it were no great harm.* Some seem as if they had pass'd

this height of Malice, whilst they do not only slight their Sins, but are even proud of them. Oh how truly blind they are! Now they glory in their iniquity; but in the day of Judgment, out of the meer shame and confusion that they shall have of them; they shall desire the favour of the Mountains to fall upon them, and cover them: But to follow our Discourse, those that boast of their Sins, do not only commit a grievous Sin, but do also give too great

a sign that they have not the Grief that is necessary, when they go to Confession; these are those of whom it is said in the *Proverbs*, *m That they commit Sins as 'twere in jest, that they rejoice, that they exult*: How therefore can one expect, that so great an ha-

bitual

1 Impius cum in profundum venerit peccatorum contemnit. Prov. c. 18. v. 3.

m Quasi per risum stultus operatur scelus. Prov. c. 10. v. 23. Lætantur & exultant. Prov. c. 2. v. 14.

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bitual chearfulness, should be so presently chang'd into a *Sorrow*? Nay 'tis extreamly hard to judge, that they are the least jot displeas'd at their Sin, whilst they are rather accusom'd to vaunt and glory in it: To say the truth, 'tis a hard matter, that they should change their Heart all on a sudden, as to abhor that as a Monster, which a little before they held in their Arms as a Lap-Dog, carressing it with fondness.

The other sort of persons are those who yet run a greater risque of Confessing without sorrow, and they are those, who when they intend to commit a Sin, say, *I'll Confess it*; 'tis sufficient to Confess it: These shew clearly by such a manner of speech, that they apprehend not the necessity of sorrow, and that they think it sufficient to Confess well, to rehearse only their Sins to the Confessor: Otherwise they would be made to say, *I'll commit this Sin, and I'll Confess it afterwards*: because 'tis the same, as if they should say, *I'll commit this Sin, and I'll Repent afterwards*: But no one, unless he is Mad, does act on purpose to Repent himself afterwards; and this more particularly, when the Gust of the Action is but Momentary, and the Repentance is to endure all his Life long. Yet they are mad for several other reasons.

I'll Confess? And who can insure that time which is necessary to make a Confession? And provided you find an Insurer, who will assure you, that you shall make a good Confession? Is there any one that will Drink Poyson, saying he has Treacle? Or that will wound himself because he has Balsom? I know that there are not wanting eminent Chirurgeons, yet I don't see, that people are fond of throwing themselves down on purpose, that breaking their Bones so the Chirurgeon may have an occasion to brag of the Cure.

But let us grant that you Confess well, and that you have good Success; don't you know, that generally the Confession does not take away the whole damage that Sin hath caused? Not so soon as the Fiever ceases, does the feableness, the loathing of your Meat, and those Vigils, which are proper to Sick Men; leave you these effects, remain as relicks of the past distemper, which makes the condition of a convalescent border on too extreams, *Sickness*, and *perfect Health*: In like manner, there remains many bad relicks of Sin, altho' the Sin it self be destroy'd by a good Confession; those two remain particularly, *Temporal Punishments*, and *bad Habits*. First, There remains a great punishment, which must be satisfied for either in this World by Penance, or in

in the other by the Fire of Purgatory, and when I name the Fire of Purgatory, I name that Fire, which in a manner differs from that of Hell, only in its duration : In short, 'tis so terrible, that as St. *Antoninus* relates. p. 4. *Tit.* 14. *Cap.* 10. a Souldier that had been there but one hour, thought he had been there many years; and sometimes 'tis of so long a duration, that as we read in the Life of B. *Mary of Ognata*, there were some sinners who were to remain till the day of Judgment : Woe, woe, woe, said a Soul to a certain Religious Man, who was conducted in Spirit to view Purgatory ; I know I shall not obtain Pardon before the day of Judgment. *Carth.* 3. *Nov.* Go now, and say that you'll Confess, as if there were no other Penalty than that of Confession ; you'll Confess? But to do well you must do Penance. ⁿ *Woe, woe, be to you that laugh now, our Saviour says, that the time shall come when you shall weep.*

ⁿ Væ vobis
qui ridetis
nunc. *Luc.*
c. 6. v. 25.

The other effect, even the worse remainder of past Sins after *Confession*, is the bad habit, which by reason of the imperfection of our sorrow, is seldom, or never utterly destroy'd, altho' it be weakn'd. *Lazarus* rose, but he rose with his hands and his feet bound, a figure of Sinners, who altho' in *Confession*, they be rais'd to *Grace*, yet they rise Shackled by the habit of ill customs,
and

and this habit, or ill practice is the greatest impediment to the Salvation of our Soul, because this by little and little, is converted, as it were, into a nature, and there is felt a great reluctancy in doing well, as if one having a mind to walk was fetter'd and could not; or if he did walk, yet dragging at his heels a weighty Chain of Iron. Hence it is that there are found so many who carry a long with them even to Death their Youthfull disorders, and when they think to rid themselves of them, they find them rooted more deeply, *The sinner, faith David, cloaths himself with Malediction, that is, with Sin, as with a Garment.* Behold therefore Sin now becomes habitual; and what effect think you hath this habitual Sin? It sinks in deeper. *Than it entered; but in what manner? Mark it well; for it is full of terror. First as Water descends into the Bowels; which can't be cast back again without great pain: Than as Oyl incorporates it self with the Bones, the which can't possibly be any more seperated but by a Miracle.* You shall see sometimes some men well advanc'd in Years, who supply one knows not how, that heat of blood, which Age denies them; resembling those Mountains that cast forth flames; without, they are all Snow by reason of their Gray Hairs, and within Flashes of Concupiscence. But now is it possible, that they should

F find

Induit male dictionem sicut vestimentum.

Pf. 108.

v. 18.

p Et intravit sicut aqua in interiora ejus, & sicut oleum in ossibus ejus; Pf. 108. v. 13.

Ch. 7. *The Grief which is requisite*

q Impleta
sunt ossa eo-
rum vitijs ad
olefentia.

Job. c. 20.
11.

r Cum eis
in pulvere
dormient.
Ibid.

find sufficient Fuel for so vast a Fire? They have the Brimstone in their Bones: *q Their Bones are fill'd with the Vices of their Youth.* Never imagine that the Fire will out, before the impure Creatures be reduc'd to Ashes. *r Their Lasciviousness will descend with them to sleep in the Grave.* Which is as much as to say, that it is never to die throughly.

You will perswade your self, that this is the whole account, and as it were the inventory of that most dreadfull inheritance, which is due to the Soul after the departure of Sin: But don't deceive your self: There is another ill favour'd remnant so frightful, that it even puts my Pen into an Agony to describe it. O my God! Never discharge so dreadful a Thunderbolt against my Soul; and indeed if you are resolv'd to punish me, let it be with severity, let it be with rigour: Oh! But let it not be with thy whole fury; *s Correct me O Lord, but in Judgment, and not in thy Fury, least thou should'st reduce me to nothing.* This Chastizement is the subtraction of the Divine assistance, by the which, oftentimes Almighty God punisheth the *Ingratitude* of former Offences, even after they are remitted, ceasing to gratify us for the future with certain gifts, which are Altogether *Gratis*, that is neither merited by us, nor promis'd by him, but freely

s Corripe
me domine,
verumtamen
in iudicio,
& non in
furore tuo,
ne forte
ad nihilum
redigas me.
Fer. c. 10.
v. 24.

freely bestow'd on him whom he pleaseth, according to the council of his own will : It is out of all doubt, that the whole force of our free will, of it self is not sufficient to perform the least good action, which may merit *Eternal Life* ? Our whole sufficiency is from *God*, who by his *Grace* strengthens our weakness ; t *We are not able to think any thing of our selves, purely as of our selves, but all our sufficiency is of God*, saith the Apostle. Now these helps are not distributed in like proportion to all : To some there is given good measure, to others heap'd up measure, to others measure that doth overflow, all receive from *God Almighty* the *Vertue* of such an Assistance, as is sufficient to overcome those difficulties which occur in the way of *Salvation* ; but all have not that assistance in such a special manner as to overcome them with ease, and this super-abundance is that benefit, which our Lord may, without the least injustice deny in punishment of your former wickedness : Retaining the current of those *Graces* which he intended to have let in upon your Soul, so to have water'd it abundantly, if you had not Sinn'd : As *David*, who pardon'd indeed *Absalon* the Murder of *Amnon*, but for all that was not wrought upon presently to admit him into his presence, and to confer on him those

t Quod non sufficientes sumus cognitare aliquid a nobis, quasi ex nobis ; sed sufficientia nostra adeo est. 2 Cor. c. 3. v. 5.

Ch. 7. *The Grief which is requisite*

Honours, and those Employments, which he would not have deny'd him before his Treachery. Now how easy a matter is it that we should be Eternally lost by reason of this Chastizement; That Boat, which with a few Oars was not able to weather the fury of a Tempest, had it been well Mann'd, might have sav'd it self and arriv'd safely into the Harbour: So that Soul which with less help did not surmount the fury of Temptations, would have overcome them with greater, and would have arriv'd at the Haven of Salvation. Wherefore the Holy Ghost did not say it without reason, *u Be not without fear, even for a Sin that is remitted*: So that if a Sin be committed, one ought to fear it, altho' he were sure of its Pardon, for altho' the Guilt be remitted, this Penalty may remain, which is greater then any other that remaineth; the diminution of the Divine assistance, which to so many is the occasion of their Eternal ruin: 'Tis said of the Viper, that its Venom is so pestilential, that if with many Antidotes one escapes with Life, ones Health notwithstanding will always remain much endamaged, and especially the sight: Accursed Sin! Thou art that Poisonous Viper, which endamageth us so much, even after that thy Sting is cur'd, and especially thou art prejudicial to the Sight, so that these Truths are

*u De pro-
pitato pecca-
to noli esse
fine metu.
Eccle. c. 5.
v. 5.*

no more consider'd than if they were not true, and that they were not known :
w By day they shall incur darkness, and they shall grope at Noon, as in the Night :
 This is the character that is given of him who Sins.

w Perdiem iucurrent tenebras, & quasi in nocte, sic palpabunt in meridie. Job. c. 5. v. 14.

C H A P. VIII.

The manner how to excite this Sorrow.

IN Maps of Navigation, not only the Havens are noted, but also the Winds which conduct thither, wherefore the best part of this Instruction would be wanting, if after having discover'd to you the necessity of this Sorrow, I should not inform you how to obtain it, and if I did not acquaint you from what Point 'tis, that this Gale blows, which may conduct you to so happy a Port; to this effect I shall propose Three means, the first is to ask this Grief with all Humility of our Saviour, seeing that 'tis his Gift, and a Gift of such a magnitude, that God does more to raise a Sinner from the misery of his Crime, than he did to produce the whole Universe out of nothing : On the other side, our Saviour has promis'd to hear us every time

F a

we

we ask with Devotion, and Perseverance, any thing that is necessary to Salvation ; so that we may have recourse to him with great confidence, altho' we have no merit, because our Saviour is extreemly desirous to hear us, and he is not mov'd to this by our merits, but by his own Infinite goodness, and by his promises alone : x *If he cryeth unto*

x Si clama-
verit ad me,
exaudiam
eum quia mi-
sericors sum.
Exod. c. 22.
v. 27.

me, I will hear, for I am merciful. This means of Prayer is not only of the greatest efficacy, but for some 'tis the only means, by reason that their heart is so abdurate, that if they soften it not by Prayer, recommending themselves lively to our Saviour by it, they will never be truly converted : A Heavenly dew is necessary by little and little, to penetrate and mollify it.

The second means will be to help ones self by the consideration of those motives, which are proper to excite a Sorrow, thereby as it were to strike with *Moyse's* Rod the Rock, that so it may afford Water : Wherefore consider the goodness of God, which is so great, that if it were possible to love him with an infinite Love, one ought to Love him with no less : Consider his Beauty, which is in such an Excess, that 'tis impossible to behold it clearly, and not Love it a Thousand times more then ones self. Insomuch, that
if

if God did discover his Beautiful Countenance to those Devils that curse him now in Hell, they would be compell'd to change their hatred into as great a kindness, and their maledictions into as great Praises : Consider now that instead of loving this stupendious goodness, you have despis'd it, and turn'd your back to it, to follow a filthy Caprice of your own, contradicting his most holy will, not to say no to your own : Consider his infinite Wisdom, which seeth all things, and imagine, that he saw you whilst you Sinn'd, and that he infinitely hated that your Sin, and for all that, that you were resolv'd to commit it, as if he had not seen you, or if he did, that he stood but for a Cipher : Consider his providence always employ'd to your advantage, and you have made it serve you in your perverseness, so that he was to nourish a Rebel against himself : Consider his power always busy'd to defend you from all ill, and you have made him labour for you in your Wickedness, as if he were to protect a Traytor : Consider his Imensity, before which you have infinitely a lesser proportion, than the least Atome of Sand has in comaprison of the whole Heaven : y *All Nations are in comparison of him, as if they were not ;* saith the Scripture ; wherefore consider how inconsiderable a thing you alone will be

y Omnes
gentes quanti
non sint, sic
sunt coram
eo. Isa. 40.
v. 17.

z Contra
omnipotentem
roboratus est
cucurrit ad-
versus eum
erecto collo.
Job. c. 15.
v. 25, 26.

amongst such a multitude of other Creatures, notwithstanding you have been so bold as to lift up your Hand against so great a Majesty, to tear His Crown from his Head, and as much as in you lay to destroy him utterly. A greater madness then if a Pismire should mutiny against the Sun, thinking to extinguish it: *z He hath strengthn'd himself against the Omnipotent: He hath run against him with his Neck stretch'd out.*

Moreover, 'twill help much to excite this Sorrow, to weigh on one side your Sins, and on the other side, as in a counterballance the favours receiv'd from Almighty God, not considering them as they are your Goods, but as they be his Graces, which are as so many Navigable Rivers, which issuing forth from that immense Ocean of Goodness, conduct us back again to him; wherefore consider, that Almighty God from *all Eternity* fix'd his Eye upon you, loving you, not for any Merit of yours, but only out of his own Mercy, and decreed to Create you, leaving Uncreated that Infinite which he might have Created in place of you: He has executed his decree, giving you a Body with all its Senses, and a Soul with all its Faculties, providing you hitherto with necessary Food, Cloaths, and Habitation; commanding all his Creatures to serve you, either for use or delight; freeing you
from

from so many Dangers, from so many Diseases, from that extremity of Poverty, under which so many do labour; giving you an Angel of Paradise who should be always at your Elbow to guard you; besides the innumerable other benefits unknown to you, but not therefore the less obliging, all which he preserves for you, which is as much as if every moment he conferr'd them on you a new.

Add to all these benefits of Nature, those of Grace, infinitely more valuable: He hath ordered things so, that you are Born amongst Christians; he hath admitted you so often to the Sacraments, he hath expected you so often to Penance, having condemn'd so many others for Sins a great deal less Criminal than yours: He follows you whilst you fly from him; he knocks at your Heart with a Thousand Inspirations; he speaks to you, he intreats you; ^a *He is in concern whilst he asks you*; as he assures us himself in *rogans. Jer. C. 15. v. 6.* *Jeremy*, and altho' he is slighted, he returns again, because he has a mind to Save you.

Joyn the benefit of *Redemption*. Oh! Of how great a value is it, that a God should make himself Man for Love of you, that he should Die for you amidst such Dolors, after so Toilsom a Life, so Poor, so Contemptible? By Dying
he

he has made you Heir of those infinite Merits of his ; freed you at his own so great Expence, from the Unspeakable Misery of being Slave to the Devil : He has rais'd you to the Infinite Dignity of the Son of God ; he hath bequeath'd himself to you in the most *Blessed Sacrament* ; and all this with such an affection, that his Sweats seem'd but few, and his Torments little, he desir'd to suffer yet more, and he apply'd other Sufferings to his Heart, much more Sharp than those by which his Enemies afflicted his Body : Altho' your Service is of no Advantage to him, altho' your Salvation can neither help him, nor your Damnation be of any prejudice to him.

To all these, innumerable other benefits which you have receiv'd, put in opposition the returns you have made, and Weigh, if it be possible, the Number, the Enormity, the Vileness of your Sins, the facility with which you committed them ; the hight of Ingratitude, which certainly was never practis'd, by one Man, towards another : Wherefore be astonish'd that the Earth hath sustain'd you, that the Heavens have bore with you, and stand amaz'd that all Creatures have not combin'd together to revenge so great Injuries against their Lord, whose Name, whose Benefits, whose Grace, whose Laws, whose Examples, whose Blood, whose Death,

whose

whose Redemption you have trampled under foot.

But if at length, after having consider'd these motives, they should not be of force enough to mollify your Heart, what remains? Conduct it to take a view of those terrible *Flames*, which have no other Fuel, than what they receive from your Sins; make it behold those Lakes of Pitch, those Torrents of Sulphur, those Dungeons truly deep, where, with *Eternal* Darkness, *Eternal* Famine, *Eternal* Thirst, an *Eternal* Stench, an *Eternal* Melancholy, *Eternal* Blasphemies, an *Eternal* Despair, all your Senses, and all the faculties of your Soul shall be Tormented; the which shall ever have all that which it hateth, and shall never have the least of that which it desireth; and this for ever! That is, for as many Ages as there be Stars in the Heavens, and infinitely more, for as many Ages as there be Leaves on the Trees, and infinitely more, for as many Ages as there be Sands in the Sea, and infinitely more; so that after all that time is past, which your Imagination can conceive, there will be nothing past, you must begin again, you shall never more receive the least Content, you shall never more see a Friend, you shall never speak to a Relation, you are never more to go and take the Air, you are never more to take your Repose; the least

least spark of those *vast Flames* can *never* be extinguish'd, the Executioners will *never* be prevail'd upon to afford you the least moment of Respite, you must *never never* enjoy so small a satisfaction, as the least drop of Water upon the tip of your Tongue : Ask

b Quis habitabit de vobis cum ardoribus sempiternis. *Isai.* c. 33. v. 14.

therefore your pamper'd Body, b *How* it will be ever able to dwell in *Everlasting Flames* ? How will it be able ? Seeing that if it were to lie one Year only on a Bed, without ever turning from one side, it would esteem it an insupportable Torment : Say to your self, *Oh Eternity ! Oh Eternity !* What will you do surrounded with Flames ? If it appears too terrible to lie, altho' in a soft Bed of Down, and indeed there is no other remedy after Sin, but *Repentance* ; without this, thy Damnation will infallibly follow : Here there is no *Trimming* ; either Water, or Fire :

c Apposui tibi aquam & ignem. *Eccl.* c. 15. v. 17.

c *I have plac'd before you Water and Fire* ; either resolve to lament with the *Penitent*, or to Burn with the *Damn'd* : You must chuse one of these two ; either *Hell* or *Penance*.

Lastly the other way to stir up easily Contrition, when you are going to Confession, is to accustom your self to make this act frequently, compelling your self every day to yeild first to the noble motives of Love, and who knows whether one day your Eternal Salvation may

not

not depend on this? A great many Doctors are of opinion, that every one at the hour of Death is obliged to procure such an act of Contrition, to secure himself after the best manner that he can, for if he slips then, he is lost; and this is most certain, that having then no Confessor, this is not only the best way, but it is the only way? But how will he know how to make such an act at the hour of Death, who has not learnt to make one all his Life long. If you were to Act a part in a Play, you would not be assur'd of Acting it to your Credit, without having repeated it many and many a time, and can you hope to succeed happily in an Action, of all, the most serious, without ever having made tryal of it, how often do the Race-Horses run Heats, to the end they may be better acquainted with the ground on the Day of the Race? How much time is spent to teach the Hawks to come to the Lure, to the end they may not be lost in the Air, when they are let fly at the Game? Wherefore every Day, at least at Night before you go to Bed, on your Knees endeavour to treat a little with him, who is at last to Judge you; and having briefly examin'd your Conscience, ask pardon of our Saviour after the manner I shall suggest to you, or in some such like manner, that Death may not surprize you

you unawares, and as a Theif Rob you in a *Moment* of all your Goods, both *Temporal*, and *Eternal*, without knowing how to defend your self.

My Lord Jesus Christ, God of my Soul, my Creature, and my Redeemer, behold this day is spent, and I know not how many more of Life may remain: I know for certain, that I go every moment approaching towards my end, and truly I am so far from amending my past Sins, that I am always adding new Ingratitudes, and new Debts. Wherefore what can I say? I am sorry from the bottom of my Heart, for having offended *your Infinite Majesty* by the Sins of this Day, and by those of my whole Life past: I do detest them all, more than all other Evils whatsoever, for this only motive, that you are infinitely good, and that for that reason you are worthy to be lov'd infinitely: Happy if I had never committed them, and if I had never given you this reason of disgust! Were I to commit them a new, I am certain, by your assistance I should refrain; for I am resolved never to commit them any more; tho' to obtain the whole World. I will for the future prefer your Honour and your Pleasure before all my satisfactions: Oh Pardon me, if I have hitherto acted otherwise, and have mercy on my sinful Soul; which favour I demand through the
merits

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merits of your most pretious Blood. Oh! my dear Saviour, I hope you will be pleas'd to re-admit me into your favour; whilst I in the mean time do *by your Grace*, firmly purpose to fly all those bad occasions which may afford matter of Confession, and to die rather than sin any more.

C H A P. IX.

Concerning the Resolution which is necessary for a Penitent.

BANKERS are not accustomed to receive Money blindfold, they view it well, least it should be false, and moreover they weigh it, least it should prove light, the Divine Justice does just thus, it accepteth not of our Sorrow (which is the only Coin in which our Poverty is able to discharge its Debts) it receiveth it not, I say without Examining it thoroughly, it Eyes it well first, that it be not Counterfeit; and if it be Standard it does, if I may say so, weigh it, that it prove not light. Two conditions are requisite to our Penance, the first is, that it be *Supernatural*, both from the quality of the motive from which it proceeds, and from the assistance of *Grace* which concurs

currs with you; otherwise who doth not see, that it would be a meer humane Sorrow, and consequently of small value, wherefore he that repents himself of a foul Sin, for the shame of having been discover'd, for the dishonour of his Family, for that he is disgraced with his Prince, would give as it were a false Guinea, with which Almighty God would certainly not be satisfy'd; as he was not satisfy'd with the Penance of King *Antiochus*, it being of this kind; but we have treated of this sufficiently before; there remains now to speak to the second condition, which is requisite to a good Penance, which is, that it be not only of good Metal, but that it be not also of Light Weight: I mean, that it must not only be *Supernatural*, but it must also be *Efficacious*, so that it must separate the Heart powerfully from Sin; and not make it only detest what is past, but it must carry it on to a firm Resolution of returning *never* more to commit the like; and this Resolution, according to the most probable Opinion, ought to be express'd, seeing that one of the principal ends of Penance is to amend the Life of the Penitent by this Resolution of the Will: Beside this Resolution is equally requisite to *Attrition*, as to *Contrition*; wherefore this is the greatest difficulty, and the most difficult passage, that a Soul finds which desires

to return to God: How many have lost courage; and return'd back at this pass, when like to the Prodigal Child, they were just ready to cast themselves into the Arms of their Father: How many for want of this Resolution make Confessions that are *Invalid*, and sometimes even *Sacrilegious*, remaining by that means more filthy than before. ^a *A*

Generation which seemeth to it self clean, and yet is not wash'd from its filth: ^a *Genera-*
 These are not one or two, they are whole Generations of Men, of Women, of Persons, of Condition, of the ordinary Rank, who say, I have al- ^{tio quæ sibi videtur munda, & tamen non est lota a fordibus suis. Prov. 30. v. 12.}

ways accus'd my self of the ill I have done: 'Tis true, there are so many Years pass'd since I have had such and such Conversation, but I have always Confess'd it; and these think themselves cleans'd, but they are not, because when they Confess, they have not a true Resolution, and therefore 'tis as if they had not Confess'd, and even worse, because to their past Faults, they add this new one of Sacrilege: Oh! that we could read in those Books of the Divine Justice, which will be laid open in the last day! How many Confessions have been ill made; how many Absolutions ill apply'd! 'Tis but a small matter to throw ones self down at the Feet of a Confessor, beating ones Breast, and saying one is Sorry:

G

Peccavi;

Ch. 9. *The Resolution which is*

Peccavi ; even *Saul* knew how to say this : *Judas* also knew this Lesson. Here is the difficulty ; you must take care that you be fully resolv'd to change your Life : Some say *I will amend my self if I can ; I would amend my self* : But you must not say *I would*, but you must say *I will*, because it must not be a *velleity*, such as is that of the Sluggard, that *willeth*, and *willeth* not : *Vult & non Vult* ; but a *Will* that is *firm*, *strong*, and *efficacious* ; such a one as you have not to *Drink a Cup of Poyson*, nor to *throw your self down from the top of a Precipice*, or such a one as a good Souldier hath of not leaving his *Post*, altho' he were to leave his *Life* there ; so that you must be resolv'd never more to commit a *Mortal Sin*, whereby you will lose again the *Grace of Almighty God* ; at no time, in no circumstance, in no occasion, not to purchase any good, nor to shun never so great an inconvenience : Indeed it is not necessary you should perswade your self that you shall Sin no more, because this is an Act of the Understanding, which depends of the future event ; but only to resolve to Sin no more is sufficient, which is an Act of the Will, which depends on the present Resolution.

Vult & non Vult, pinger. Prov. c. 13. v. 4.

For

For those that are entangled in the bad habits they have of continual Debaucheries, think, tho' falsely, that they can't abstain from Sin; how therefore can these ever with this false perswasion arrive to such a Resolution as is necessary? Is it very probable they should resolve firmly to do that, which they judge impossible, and for all that, the Resolutions which so many make are of this nature; wherefore know that that which is impossible to Nature, is not only possible, but even easy to the Grace of our Saviour Jesus Christ, on the hopes of which you are to build your Resolutions, and not upon the Vertue of your own forces, which avails nothing: If you imagine your self not to be able, have recourse humbly to Almighty God, that he may strengthen you, that he may help you, correcting in such manner this false perswasion, which at once would enervate all your strength: Believe that he who affords a sufficiency to so many to perform actions of so high a nature, is likewise able to bestow the same on you: *I am able to do all through the Vertue of him that strengthneth me.*

*f Omnia
possum in eo
qui me
confortat.
Phil. c. 4.
v. 13.*

Moreover, you ought to reflect, that altho' the returning to Confession with the same Mortal Sins, is not an evident sign of the insincerity of your

Ch. 9. *The Resolution which is*

Resolution, for all that, 'tis a great Argument, especially if every time there is not any sort the least amendment, nay that there is not the least remedy apply'd, or the least means made use of that might help towards it: The application of those means which are proportionable to the end, is a Symptom of an efficacious will: He that is good earnest desireth a thing presently, thinks of the means how to obtain it: If you are to take a Wild Beast, you seek out Dogs: If you are to take a Bird, you provide Nets: But if you assure me sincerely that you have not committed the Sin so frequently, and that to free your self from your misery, and to break that hard chain of servitude which galls you; you have Fasted *Saturdays*, you have several times Visited the Churches of our Blessed Lady, and invoc'd her assistance; that you have Read seriously some Book of Devotion, that you have given Alms, and done works of that nature, I shall believe that your relapse hath been an effect of pure frailty, and as to this head I shall not doubt of your Resolution; but if you return to me always with the same Sins, committed with the same facility, with the same content, with the same negligence, without seeking after an amendment: How can I prudently believe

lieve that you are converted in your whole heart, as Almighty God requires at your hands, and that you have not, instead of rending your heart, as the Prophet saith, rather torn your Garments only by a feign'd and mock Sorrow? That Lady which yesterday bewail'd her Husband, as a Widow, and to day is a Bride, taking another Husband, makes People believe she did not cry in good earnest, because a true and a sincere Mourning ends not so suddenly. That Enemy, who having hardly sign'd the Peace, returns to assault the Offender, to Assassinate him, shews he had not extinguish'd the Fire of interiour Rancor, but only rak'd up the Embers: That wounded Man, who having scarce left off his Fillets, calls presently for the Chyrurgeon to Cure him, shews he had not truly overcome the force of the peccant Humour, but only pacify'd it: In like manner, those poor creatures that relapse so often, who amend themselves not one jot, ought to suspect extreamly their Confessions, and therefore fear, and tremble; and if the Confessor perceives not in them extraordinary commotion, he is not to give so great credit to their Resolutions, but is to make a tryal of it, by deferring, if it be necessary, the Absolution; which is that, which in many cases is to be the only remedy to that distemper:

Ch. 9. *The Resolution which is*

Multi
sunt vocati
pauci vero
electi. Mat.
c. 10. v. 13.

Et non
rumpunt
peccata sed
interrum-
punt.

There is no Physician, let him be never so experienc'd, who doth not take some time to judge, whether a long continual Fiever be really gone; in the mean while know this, that Divines are accusom'd to attribute the vast numbers of those Christians who are daily lost, to this cause; *Many are call'd, but few are chosen*: Those that are Elected to Salvation are few, in comparison of those who are call'd to the Faith: Whence as Pope *Innocent* the Sixth relates, a Holy Hermite saw Souls falling into Hell, as Flakes of Snow usually do in the heart of Winter? And how comes this? Because People don't go to Confession? Oh no! Because it seldome happens that a Catholick Dies without Confession; but because they don't Confess well, and they have not a sincere Resolution of amending their Faults, never detesting them so perfectly as they ought: They Confess out of a custom, because 'tis *Easter*, but *They don't break through their Sins, they only interrupt them*, as *St. Augustine* says, they imitate those who carry prohibited Arms in the Night, if they meet the Guard, they leave them in a corner, but the Guard being past, they retake their Arms, because they put them not there to leave, but to take them opportunely; Wherefore I beseech you, as you tender Paradise, not to esteem these Advertisements, either

ther *Superfluous* or *Scrupulous*, but receive them as necessary to your *Eternal Salvation*, and when you come to *Confession*, never come *Post*, recommend your self heartily to him that can help you to prepare your self well, and above all, have a particular Eye towards the firmness of your *Resolution*, of which, to speak the truth, depends the whole: *When you treat of your Salvation, never esteem any diligence too much.*

C H A P. X.

That this Resolution is to be extended, not only to the flight of Sin, but also of the Occasion.

Notwithstanding, this is not all the ill of *bad Confessions*; there is another Rock that lies under Water, most infamous for the Shipwracks of so many Souls, which not taking notice of it, dash miserably against it, and split: I should be loath the same misfortune should befall you; wherefore take notice, that this Resolution, which we have spoken of hitherto, must extend it self not only to fly the Sins, but also the occasion of them, and even the danger of them, when the danger is urgent; and because these may be words perchance not well known by you, they don't fright you: Præsuppose therefore, that there be two sorts of occasion, the one *Remote*, the other *Proxima*, the nighest. The nighest occasion is that circumstance of Time, of Place, of Conversation, in the which, for the most part a Man commits Sin, and it is call'd the nighest, because it borders so on Sin, that there is but a steps distance: On the contrary, the *remote occasion* is that in which a man seldom

not only the flight of Sin, but the occasion.

feldom Sins, altho' he be often in those circumstances : For example ; One Con-
verses with a person alone a whole
Year, and once by misfortune, he lets
himself be overcome by his passion to
Sin with her ; this is a *remote occasion*
in regard of him, because he had
the same convenience so often, and yet
was never prevail'd upon to Sin ; but
if as often as he was alone with her,
he offended Almighty God, either in
Word, or in Deed, then this Man is
said to be in the *nighest occasion* : Now 'tis
admirable Council to avoid even the
remote occasion, because *he that avoids*
the snares shall be secure ; as Almighty
God promiseth in the *Proverbs* ; but
'tis not of Command, and it cannot al-
together be shunn'd, 'tis indeed of Com-
mand to fly the *nighest occasion*, when it
is voluntary, and in ones power, ei-
ther to separate that Person from one,
or to separate ones self from that Party ;
wherefore he that wanteth that Reso-
lution, is not dispos'd to receive *Grace*,
because he observes not the whole Law
of Almighty God, nay he even Sins actu-
ally whilst he loves that dangerous occa-
sion of Sin : This Doctrine being sup-
pos'd, which is agreed on generally by
all Divines : How can he refrain his
Tears, who considers the blindness of
so many Souls, who being ingulph'd in
perpetual occasions of Sins, run to

*Qui cavet
laqueos secu-
rus erit.
Prov. c. 11,
v. 15.*

Con-

Ch. 10. *The Resolution is to be extended,*

Confession without ever freeing their Hearts from them, turning the very *Antidotes* into *Poison*? Do you believe that those who prosecute those naughty conversations for so many Years, do you believe, I say, that those have in Confession a true Resolution, never more of returning into those Houses, of never more speaking familiarly to those Persons, of ridding themselves totally of them? Perswade your self, say they, that we will go into that Company, that we will maintain that Friendship, but we will Sin no more, we will only make use of it as a pass-time, but for nothing else; and they never think of the necessity that there is of *flying the occasion*; nay they feign a thousand pretences, saying, 'twould be too great a scandal to quit it, that it would make People grumble; who rather grumble now, and would then leave of their grumbling; and these are the scandals *so full of dread*, which heightened partly by the affection towards the Party belov'd, blind them, and partly by the Devil, who helps it on, permitting them not to consider that dreadful Sentence of our Saviour; *k If your Eye scandalizes you, pluck it out, and cast it from you: 'Tis better for you to enter into Life with one Eye, then having both your Eyes to be cast into Hell Fire*; which is as much as to say, that altho' that person be as dear to you as your Eye, nevertheless,

k Si oculus tuus scandalizat te, erue eum, & projice abs te: Bonum tibi est cum uno oculo in vitam intrare, quam duos oculos habentem mitti in gehennam ignis. Mat. c. 18. v. 9.

not only the flight of Sin, but the occasion.

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less when you take notice that it is an occasion to you of Sinning let her go, rid your self of her, thrust her from you, tho' with your extream grief. *Erue eam*; it will be of greater importance to shun the occasion and be Sav'd, then to retain the occasion, and thereby, Confessing always ill, lose one day not only the occasion, but also *your Soul, Paradise, the Conversation of the Angels, the Company of the Saints, and God himself*: Then what shall we say of so many, who are so far from taking this Resolution of quitting these naughty Conversations, that they are resolv'd to have them as nigh as possible wherefore they keep in their Houses under the Names of Servants, those who are the *Hags* of their Soul; and who, for ought I know, may be one day their Furies in Hell? And then for sooth, they say, that person is so Faithfull, so good a House-Keeper, so Prudent, so Solicitous, that she has not her fellow, and therefore she can't be parted with, so that under the cover of these their fine appearing Excuses, they imagine they may cherish in their bosome a Snake with safety; as if Paradise were to cost them nothing, and as if that were to be given them without any Inconvenience, which has been Sold to so many Saints at so dear a rate; if she Pelfer'd in the House, would not these miserable creatures

tures send her away presently, would not they find another, would not they help themselves, would not they find some device or other? And because she robs their Soul and not their House, shall it be Lawful to detain her? The greatest Chastisement, that Almighty God can send to such as these, is to let them light upon such a Confessor as Absolves them without sufficient Examination? What does it avail to say the Confessor Absolves me? If you are not rightly dispos'd, Almighty God Absolves you not, who has promis'd that he will Judge the Justices, that is, that he will take cognisance as it were of those unjust Judgments, of those ill Processes, of those Absolutions ill apply'd, by the which even the publick Sinners of both Sexes are admitted, sometimes to the Sacraments; notwithstanding that it is written; *I don't give that which is holy to the Dogs, don't throw Pearls before Swine*; and who knows, but that many a Confessor may be frying in Hell Fire, not only for his own Sins, but also for those of others, which they partake of for their undue Absolutions. As by the Testimony of that Famous Man *John of Avila*, 'tis related of one of this kind, to whom one of his Penitents appear'd after Death, having receiv'd a bad Absolution, and upbraided him with his excessive condescendence, say-

I Nolite dare fantum canibus, neque mittatis vestras margaritas ante porcos. Mat. c. 7. v. 6.

not only the flight of Sin, but the occasion.

saying; you have been the occasion of my Punishments in Hell, wherefore come you a little with me to take share of them, and having said this, he presently embrac'd him, the Earth opens, the Air grows Tempestuous, and they were seen no more. Wherefore examine from whence your Sin takes its rise, if it ariseth from hence, that that Woman comes into your House under a colour of dispatching your business, if you send for her to work, if you make use of her for certain Ingenuities; if you go to her House under the title of her Countryman, of her Relation, of her Partner, if you treat with her under the pretence of Settling with her, and Marrying with her; if you keep her in some House of yours as if she were your Tenant, or in some Farm of yours, as if she were your Work-woman: Let it be in what manner so ever you will, that she is about you, let not your self be preverted by your affections, but lay the Axe to the Root, cutt it down, and you'll be secure, divide, and you'll rule like a King: *m Cast out Hand-maid, and her Son.* And if this seems hard to you, call to remembrance what God said to *Abraham*, altho' in an occasion of a different ill; *n don't think that there is any thing harsh either to thy Boy or to thy Hand-maid; all that Sarah shall say to thee, hear her Voice.* Whilst your Confessor commands you
to

m Eijce ancillam hanc & filium ejus. Gen. c. 21.

v. 10. n Non tibi videatur asperum super puero, & super ancilla tua omnia quæ dixerit tibi Sara, audivocem ejus. Gen. c. 21. v. 12.

Ch. 10. *The Resolution is to be extended,*

to make this Separation, put it in execution, the command comes not from him, but from Almighty God: He only discovers it to you; and he manifests to you that Obligation which pincheth you otherways, he imposeth it not upon you, wherefore don't be dis-satisfy'd. St. *Raimund* the splendor of the Illustrious Order of St. *Dominick*, seeing *James King Aragon* his Penitent, after many repeated Admonitions, would not forbid a certain Lady the Court, which he kept as a Concubine; did not only leave off to give him Absolution, but resolv'd to quit him: The King having notice of it, forbid, under Pain of Death, any Master of a Ship to conduct him: But the Saint, confiding in his Lord, spread his Cloak upon the Water, and getting upon it, Sail'd over the vast Gulph of *Majorca* to *Barcelona* in Six Hours; Almighty God manifesting by that so stupendious a Miracle, the just Severity of that good Confessor.

But after all, if it be not in your power, either to separate the occasion from you, or to separate your self from the occasion, you are oblig'd at least never to be alone with that person, not to look fixly upon her, not to entertain your Thoughts about her, to redouble your Prayers to Almighty God, that he would assist you, and to use such other means as may conduce to your preservation:

not only the flight of Sin, but the occasion.

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servation: Otherwise you will cozen your self, and will lament without any advantage your own Cheat, when you shall see that it avails but little, to have had your Wings free, that you might fly to a Ghostly Father, whilst your Feet were bound fast by the Devil in the snare of Occasion.

There remains now I should add, that as your Resolution of quitting the dangerous Occasion, ought to be efficacious, so ought it to be such as well for the pardoning Injuries done to you, as for the repairing any damage done your Neighbour, whether in his Reputation, or in his Goods, putting in execution (when there remains no other means) what shall be Enjoyn'd you by a good Confessor. But these things being clear, I'll leave them to speak for themselves.

Before I conclude, I'll desire you to observe, that the last Instructions belong particularly to those who are loaded with Mortal Sins; those of a more tender Conscience ought to appropriate them to themselves, only in a proportion: Considering that as they are not oblig'd to Confess all their Venial Sins, neither are they oblig'd to have a Sorrow and a Resolution which reaches all of them, when they go to Confession, 'tis sufficient that it reach some one and that they have at least an intention not
to

to commit them so frequently, but suppose they should imagine this their Resolution were not steddy enough, they might return to Confession with the detestation of that fault of their Life past, to the which they find themselves most dispos'd to by a lively Sorrow, and firm Resolution; but altho' 'tis true that this be sufficient, no one ought to content himself with it, seeing that not so much as a Venial Sin is Cancell'd, unless they be detested, so that they remain in the Soul, and weaken it, like those little Worms, which being got into Wood, dispose it by little and little to a fall, that is irreprable; o *He that dispiseth small things insensibly perissheth.*

C H A P.

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C H A P. XI.

A Devout Prayer to be said before one comes to Confession.

LET us now reduce to practice those Instructions, which we have hitherto deliver'd, as well concerning the Sorrow, as concerning the Resolution, and give me leave to present them distill'd as 'twere in Milk, for those beginners, who (as it were) are not strong enough to digest solid Meat.

The Prayer.

MY Omnipotent Eternal God, Lord of Infinite Bounty and Majesty, behold me here before you, a Monster of Ingratitude ; you have Created me after your Image, and you have Created all things for my Service : 'Tis your Providence hath order'd me to be so Born amongst Christians, where I might enjoy the true Light of Holy Faith ; you have preserv'd me hitherto, freeing me from so many dangers, both of my Soul and Body, Temporal and Eternal ; you have Adopted me your Son in Baptism, and admitted me so often to partake of the Merits of your Blood in the Sacraments of Confession

H and

and Communion, bestowing in this manner even your self upon me; you have call'd upon me so often to do Penance, and you have expected for me so long a while, it having been in your power to have condemn'd me presently; you have bought my Salvation at the Infinite Price of your Life, being pleas'd for love of me, to make your self Man, and so poor a Man! To suffer so many Hardships, so many Injuries, so many Persecutions, and to Die upon the Cross amidst two Malefactors, 'twas for me you gave scope to Grief in the Garden, and sweat Blood, 'twas for me you gave force to your Enemies, that they might trample on you, strike you, blind your Eyes, buffet you, spit upon that divine Face of yours; 'twas for me you were Scourg'd to the very Bone, Crown'd with Thorns, Reproach'd by the People, refus'd for an infamous Malefactor; 'twas for me you were Cloath'd in White like an Idiot, Condemn'd to Death, and to carry your self that same Cross, on which, Naked, Blasphem'd, Insulted over, without Compassion, without Relief, you hung pouring forth the last drop of your Blood: By your Wounds, and after three hours of most insufferable Dolors, Dy'd, with a desire of suffering even more for my sinful Soul, notwithstanding I a most obdurate Sinner, have not only omitted to return

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return due thanks for that multitude of favours and kindnesses, but have dispis'd your Friendship, trampled on your Law, slighted your Promises, your Labours, your Blood, your Passion, your Death, and why? To purchase it may be some great Advantage? To enjoy some great Felicity; Ah no? I have trampled you under foot for a trifle, for an accurs'd satisfaction, which I blush to think on: Who hath ever been so exorbitantly ungrateful towards his Sovereign, as I have been towards my King, my Father, my Creator, my Benefactor, my whole Good? If I had receiv'd at any ones hands the Tiths of the favours I have receiv'd from you, I should not have known how to testify my gratitude towards him, and I am so far from acknowledging them to you, that I treat you as if you were my Enemy. Oh accursed Sins, that I had never committed them! Accursed Pleasures, for which I have abandon'd you the Fountain of Eternal Life! Oh that I had rather chosen to have undergone the greatest Misery, than ever have offended you: I do now acknowledge my faults to be the most dishonourable actions that can be committed, to be the most infamous Ingratitude, the most Sacrilegious Treachery that can be conceiv'd: And in the sight of your Divine Majesty, I do confess that I deserve the severest of your Chastisements; but seeing there re-

mains no other remedy for me, but to Repent ; I do desire your Majesty, so highly injur'd by me most ungrateful of Sinners, by the most generous abhorrence that ever was conceiv'd by the heart of a Creature, and by the most exquisite Contrition that ever any Saint experienc'd, I do desire so full a Grief as this, and do supplicate it with all humility, altho' I don't deserve it : I deserve not to lift up my Eyes towards you, and call you Father : Indeed, I deserve not pardon ; but what can I do else, then throw my self down at your Feet, Confessing my Iniquity, beseeching you, who alone are able to Cancel them ? If I deserve it not, at least, that Blood which you spilt for me, and those promises which you have made to receive me to Penance, deserve it : In that I put my confidence, and I demand that favour in regard of those Intercessors : Despise me not my Saviour, altho' I am most worthy to be despis'd, regard not the multitude of my Sins, and Ingratitudes, but the excess of your infinite mercy. I do protest that I abhor for love of you all my Sins, more than whatsoever other evil. Oh ! I am displeas'd to my very Soul for having offended you, my chiefest Good, Essence without beginning, infinitely Great, infinitely Powerful ; and altho' there were neither Hell, nor Paradise, I should be displeas'd at the same

same rate, and I would hate my Sins extremely, only because you do so abhor and detest them; in the mean while, by your Grace, I am resolv'd to change my Life, and rather lose all than ever more offend you; and because I know I can't obtain your assistance, unless I fly the pernicious occasions, I am resolv'd to shun them, and never more to return into those dangers of losing your Grace, in which I have heretofore plac'd my self: Behold to confirm all this, I will go to Confession, and cleanse my Soul in your most Holy Blood: You that know so well how to render good for evil, give me Grace by vertue of your most holy Passion, to make a good Confession; assist me in all Temptations, enlighten my Understanding, strengthen my Will, that I may maintain inviolably the Resolution I have taken, of Dying rather than Sinning any more.

C H A P. XII.

The Conditions most requisite to accompany Confession.

After having premis'd the necessary dispositions of Examine, Sorrow, and Resolution, 'twill be high time for me to conduct you to the Tribunal of holy Confession; and here your first concern ought to be about the Election of the Priest, that is to preside in this Tribunal: He sustains two parts in the Sacrament of Penance; the one of a Judge, the other of a Physician; and 'tis manifest, that in order to both of these qualifications, a good Life, and a sufficient Knowledge is requisite: In the rest of the Sacraments, the Immortality, or Ignorance of the Minister is but of little damage to the receiver, but 'tis not so in this of Confession, in which from the little zeal, or little knowledge of the Confessor, one is in danger of experiencing the detriment which our Saviour speaks of in the 15th of St. *Matthem*,
o If the Blind lead the Blind, both of them will fall into the Ditch: The Devil in lieu of destroying one Soul, viz. That of the Penitent, gains two, that of the Penitent, and that of the Confessor; wherefore in this choice use as great a diligence,

*o Si cæcus cæco duca-
tum præstet,
ambo in fo-
veam cadunt.
Mat. c. 15.
v. 14.*

gence, as they do in chosing a Doctor, who are extreamly fond of their Health. *Lewis* the Eleventh King of *France*, sought for one all over his Kingdom, giving him a Stipend of Ten Thousand Crowns a Month, that so he might attend incessantly to his health, and order it right; but indeed, some are so far from being at the least trouble of procuring a good *Confessor*, that they rather use their utmost endeavour to find out one that is imperfect, one who instead of reprehending them, will flatter them, and forge excuses for them; nay to the end, that this very *Confessor* should not understand the quality of their distemper, they change daily: But don't you imitate these, if you desire to Confess well; intreat our Saviour to direct you into the hands of one that may correspond to your necessity, and as for your own part, choose the best amongst all you know, one who is endow'd with these three Qualities, *Learning*, *Prudence*, and *good Life*, and ordinarily make use of him, so that knowing not only your Infirmities, but even your Nature, your Inclinations, your Reluctancies, and being a skilful Physician, he may not only apply opportunely a remedy to your past distempers, but also by Sovereign preservatives defend you from the future.

Ch. 12. *Conditions most requisite*

When you cast your self at your Confessors feet, imagine not that you are before a Man, but before God, represented to you by that his exprets Minister who sustains his place, and his Authority, to the end he may unlose those Bands, which cannot be unty'd by any other power whatsoever : After this manner, in quality of a Criminal, bound before your Judge, begin your Confession *reverently*, letting it be supported, as sorrowful *Esther* was in the presence of *Assuerus*, by two Noble Attendants, *Humility* and *Integrity*.

The condition therefore is that your Confession be *Humble*, and this Humility consists not only in an Interiour and Exterior Reverence, which we have spoke of before ; but likewise in an humble manner of Confessing, and without excuses : In this Judgment you sustain the part of an Accuser, and not of an Advocate ; wherefore you must not diminish your Faults no more than the Truth of the cause, and the information requireth, which you represent to the Judge, that is the Confessor, to the end he may pass sentence on it ; much less ought you to accuse others, saying that it was not your fault that the Sin was committed, but that you were drawn in by force, that others have been the occasion of it by their bad Language, and such ways of speaking, which are so far
from

from excusing your Sins, that they often lay open the Sins of others, insomuch, that often times in the very act of Confession, the Reputation of more than one is taken away or diminish'd, who without any necessity remain discredit-ed in the opinion of the Confessor ; wherefore shew this Humility, by saying with all sincerity of Heart, that the whole evil proceeds from you ; *I am he that hath Sinn'd, I have done Wickedly, I have behav'd my self ill : I am the Man that hath Sinn'd, I wont lay the fault on my Companions, on the Occasion, on the Devil, but on my own Malice : I do acknowledge my self the Sinner, and as such, I will readily do Penance ; neither must you only speak with all Humility, but likewise humbly hold your peace when the Confessor reprehends you, not Interrupting him, or being Angry with him ; he gives too great a symptom of his being Frantick, who bites the Hand of the Chyrurgeon that endeavours to heal him : Strange perversness, saith St. Bernard, he is Angry with him that Cures him, who was not Angry with him that gave him the Wound.*

Peccavi-
mus impie
egimus ini-
que gessimus.
3 Reg. c. 8.
v. 47.

Mira per-
versitas me-
dicanti Iras-
citur, qui
non Irascitur
sagittanti.

The second Condition, which is re-
quired in Confession, is, that it be *Intire*,
and its Integrity consists not only in
disclosing all the Mortal Sins, which
occur to your mind after a diligent Ex-
amine, but also their Number, and those
circum-

Ch. 12. *Conditions most requisite*

circumstances which change the nature of them : As to the number, observe that we are oblig'd to tell the just Number, if we can remember it ; but if after a due Examine we can't find out the true Number, we must tell, as near as we can possibly, the Number, the most probable that occurs to our Memory, without encreasing or diminishing it : But if you can't even do this, by reason of the vast Number, at least tell how long you have continu'd in that bad custom, and how often you were accusom'd to commit the Sins. For Example, I have kept such Conversation a whole Year, and I fell every Day, or two or three times in a Week ; I have nourish'd such an Enmity a Year, and perpetually thought how I should find out a way to Revenge my self ; I have kept Shop a Year, and I have always endeavour'd to take some little away from my Customers ; but if perchance you should name something short of the Truth, providing it be not through a Voluntary Malice, those Faults will be as well Pardon'd you, which you have not been able to Confess through meer forgetfulness, as those which you do Confess.

As to the circumstances, we must at least disclose those which change the nature of the Sin, but which are those, you'll say ? 'Tis not so easy a matter to deliver in a few words so compleat a
Rule

Rule as may explain the whole, or that all may understand: I could tell you that Sins are then of a different nature, when they have such an opposition to reason, as that they differ notably; but if I should say so, what would you understand? As to practice; methinks this rule may be given, which will easily clear a great many doubts: Those circumstances change the nature of a Sin, whereby we sin against different Vertues. For Example; He that Kills his Enemy with a Sword, commits not a different Sin from him that Poysons him, because in either of these Offences he Sins against the same Vertue, which is Justice, and Sins not against different Vertues: On the contrary, he that Kills his Enemy in the Church, commits a different Sin from him that Kills him in the Market, because he doth not only act against Justice, but also against Religion; and besides the respect due to the Life of his Neighbour, he violated the respect due to the House of God: True it is, that even this Rule is not so general, but that it stands in need of some Limitation and Addition; but because this is not material, in order to practice, I voluntarily abstain from it; but if this is not sufficient to make you distinguish the Circumstances which change the nature, follow my Counsel; disclose to the *Confessor*, all that which according to the dictate of
rea-

reason seems to you to add any new deformity to your Sin, and satisfy your self with that: It seldom happens to one that knows but a little, to be extremely scrupulous in this point: The *Confessor* will supply by his Questions, what is wanting through your Ignorance, or if the *Confessor* supplies it not, Almighty God will supply it; who will not command the observance of those Precepts, which without any fault of yours, have not fallen under your particular consideration: I only advertise you, that the necessity of expressing the circumstances occurs oftener in the Sin of Impurity, than in any other Sin whatsoever, in which the different condition of the persons which Sin, carryeth along with it a particular Malice; and therefore you must express whether the Person be Single, or Marry'd: If it be a Relation, whether she be Allied by Blood, or only by Affinity; if it be Spiritual; whether it be by Baptism, or Confirmation; whether it be a Person Dedicated to God by a Vow of Chastity; and whether it be of the same Sex, or of a different; Without enlarging any more, I hope your Conscience will fly in your Face; if when you Sinn'd you knew the different Malices: It will be sufficient to lend an Ear to hear their barking.

Then

Then suppose the Confessor should ask you how long 'tis that you have been accusom'd to such a Sin, or to such Naughty Company, tell him freely; Nay tell him, altho' he should not ask, and altho' you should not be oblig'd to it: A new Disease requires a quite different Remedy, from an Old Habituated Distemper, such as was that of the *Paralitick*, who had Labour'd Thirty Years under a total dissolution of his Nerves, and therefore stood in need of such particular directions, as might hinder a relapse: You don't only tell the Physician, Sir, I had a Feavour last night; but you tell him likewise, Sir, the Feavour which I have at present, I have had so many Months, without any Intermission; and why can't you say as much to your Confessor, if you have a mind to be thoroughly Cured: What is certain, discover to him as a thing that is certain; and what is doubtfull, propose it as doubtfull; and let your Sins appear upon your Tongue, as they do on your Heart, that so our Saviour may not have occasion after your Death, to repeal that Judgment, which passed here, and to retract with an irrevocable Sentence of Damnation, the Absolution, which through your fault was ill apply'd by the Priest: Without this Sincerity your Confession is so far from being a Sacrament, that it is a Sacriledge: Not to approach

Ch. 12. *Conditions most requisite*

approach to it is bad, but to approach thus to it is worse; nor will there then be any means to be Saved, whilst we are here, there is need of Resolution: *Souldiers ye must either Overcome, or Die*, said a famous Captain, to animate his Souldiers by the necessity of the Action; you must either Conquer, or you must Die; either overcome that little shame which you find in declaring your Sin to one Man alone in the whole World; to one that can't speak of it in what case soever, to one that Compassionates you, to one that applies a remedy, to one that hath heard Sins of a greater magnitude, or indeed you must Die, and that an Eternal Death: then that shame will be of a different Nature, which one will suffer Eternally in Hell, where there be many who curse their so Signiliz'd Madnes, of not having Confessed their Sins. Oh! What a Dagger will this be to them in their very Heart: With how little could I have sav'd my self; and I have not done it! Oh what sting! Oh what Rancour! Oh what Rage? Have you any hopes to excuse so great a Damnation, by reason of some good Works that you do? That is not sufficient; either *overcome* this Shame, *or Die*; don't say I Fast, *either Conquer, or Die*; don't say I Discipline my self; *either Conquer or Die*; nor don't tell me you give frequently Alms;

Alms; they are very good, but they are not sufficient, seeing that you have committed a heinous fault, you are reduc'd to these streights, you must either overcome that Repugnance, which you find in Confessing, or you must leave your Soul there. A Noble Lady who, was other ways devout, distributed such large Alms, that she was call'd the Mother of the Poor: I know not how this unfortunate Creature had too great an Inclination for a Servant of hers; she had a Child by him; Smothers it; Not being punish'd by Almighty God she is embolden'd, and repeats more than once the same Wickedness. A strange thing! Having had the confidence to commit the Sin, she never had the courage, as long as she liv'd to Confess it: For all that she follow'd on to distribute her Alms, as if they, in despite of all her Sacriledges, were at last to carry her to Heaven, but she was deceiv'd. After she was dead, the miserable Creature appears amidst two Dragons haling her along to a Son of hers, who was a Religious Man, she bid him desist from Praying any more for her; she told him she was Damn'd, and discovers to him the whole Series of her misfortune, with its Origine, and added, that all was lost to him that would not Confess a Mortal Sin: No good avails any thing, altho' one should bestow the whole World
in

Nullum
bonum pro-
ficat, ubi
virtus Con-
fessionis defi-
cit. Collect.
ex 23. de
Cont.

in Alms; *No good is advantageous where the Vertue of Confession is wanting*; Having said this, being snatch'd away by the two Dragons, she gave a hideous shriek and Vanish'd: Wherefore, dear Reader, the case stands thus, seeing therefore you will not, as I hope, perish, you must resolve to Conquer, you must overcome all humane Respects, dispise all Bashfulnesses, and take along with you the most profitable Counsel of St. *Bonaventure*, in his Book of *Purity of Conscience*: When you go to Confession, tell in the first place the Sin which occasions in you the greatest confusion, by which means you'll signalize the more your Victory over the Devil, who was seen by one of the Holy Father's to go solicitously about the Confessionals, restoring to each Penitent that shame which he had bereft them of when the Sin was committed.

C H A P. XIII.

*How the Penitent ought to behave
himself after Confession.*

OUR Saviour more willingly exerciseth Mercy, to which he is naturally inclin'd by his own Goodness ; than he exerciseth his Justice, to which he is forced, as it were by violence, by the malice of our Sins ; but because he possesseth both one, and the other in an Infinite perfection, therefore in the whole Government of the Universe, he ordinarily accompanieth the effects of the one, with the effects of the other, in the very same manner, that a man more readily makes use of his right hand than his left ; but when there is a business of moment, he applys them both : Now altho' our Saviour in the Tribunal of Confession shews an Infinite Mercy towards us, pardoning us the Mortal Sin, and the Eternal ; yet he will likewise shew his Justice, and for that reason he requires some satisfaction, to remit either in whole, or in part, that Temporal Punishment which we must account for, even after the acquittance of the Eternal. This satisfaction, or to call it by its more usual name, this Penance is the third part which appertains to the Penitent,

I and

Ch. 13. *How the Penitent ought to*

and this part belongs to the Compliment, not to the Essence, as we have said before; wherefore Confession being ended, imitate that *Samaritan*, who being cleans'd of his Leprosy, return'd to thank Christ, and for so doing, deserv'd to be Prais'd by him: Retire your self into some quiet part of the Church, give thanks to our Saviour with all sincerity of heart, for having granted you so easily that which he purchas'd with all his Blood, that is, Grace, and dispose your self to perform the Penance impos'd by the Confessor, concerning which, I'll present you with two Advices. The First is, that you perform it as soon as you can, that you may be more secure that you are in the state of Grace, without Mortal Sin; otherwise it will not only not be of any merit to you, but to perform it in that state, is some sort of a fault, and by that means a new debt. The second is, that you desire the Confessor to give you a large Penance, by reason that the works impos'd for a Penance, and perform'd as such, are extremely more satisfactory, and more meritorious, than those that are taken by ones own Election, and for this reason they have a great advantage over whatsoever other works: The Confessors often times, either because they make light of the Sins, or rather because they are afraid to render this Sacrament too Odious to the frailty
of

of the Penitent, give extream little Penances for those faults, for which there were prescrib'd most terrible ones by the Sacred Canons. Wherefore content not your self with that little which the Confessor imposeth, but of your self add something more, considering that in the Old Law, the remainder of the Holocaust, which was not entirely consum'd by the Fire, was to be taken from the Priest, and so by himself divested of his upper Garment, it was to be carried into a very clean place, and be there Burnt by a much more quick Fire to the very last spark: What do I mean? What you have not compleated of your Penance, as if 'twere an imperfect *Holocaust*, must be finished by your self, but divested of your body in *Purgatory*, that most clean place, but it will be finished after a manner extreamly more painful: By these considerations you'll encourage your self to render fruits worthy of Penance, which are reduc'd to Three Heads, *Fasting*, *Alms*, and *Prayer*: By Fasting, is understood any work that afflicts the flesh, by the which our body is offer'd to Almighty God. By Alms is understood any work of Mercy, by which our Goods are offer'd to Almighty God; and by Prayer is understood any Good work, that is ordered to the Worship of God, and by that is offer'd to him our Spirit: If at

any time you make a present of all this, the *Holocaust* will be perfect.

C H A P. XIV.

Certain Preservatives which the Penitent ought to make use of to hinder a Relapse.

TRue Penance designs not only to take Vengeance of the past faults, but likewise to preserve one for the future: Wherefore he that desires to do true Penance, must think not only how to punish the past offences, but also how to find out remedies which may hinder his Relapse: There is no Bird more suspicious, and that more seldom lights into the Nets, then that which was once caught, and broke thro' them with much difficulty: If our Souls were truly such, few precepts would be sufficient to hinder a Relapse; but the affair is quite contrary; he that hath yesterday escap'd out of the Net, presently thinks of returning again; and he scarce knows how to live a few days without Sin; wherefore one ought to be well fortify'd against these Relapses, which put the Sinner in a worse condition than he was in before he fell. In-
somuch, that the Devil, which went out
of

Penitent ought to use to hinder a Relapse.

of the Soul alone returns not without Company, as our Saviour tells us in St. *Luke*, but brings along with him seven Devils worse than himself, and so they always proceed from bad to worse, with extream danger of Damnation: He that is all day long before Hell Gates, and Knocks there, may well expect that the Devils should open them, and snatch him in; but what will be those proportionable means to persevere in good purposes? 'Tis certain that special assistance, and an extraordinary help of our Saviour is requisite to persevere in Good, which may enable us to resist Temptations, despising that small relish which is mingled with Sin. Wherefore the means which are fit to obtain this succour of the *Grace of God*, will be fit to obtain Perseverance? And they are two, *frequent Communion*, and *frequent Prayer*. In the same manner as Almighty God heretofore in the Terrestrial Paradise, amidst so many delicious Trees, Planted that which was call'd the Tree of Life; because its Fruit being Eaten now and then, was to be perpetually a supply to their forces, so that they should never have dy'd: So hath he Planted in the Paradise of the Church another Tree of Life, altogether Divine, the Fruit of which maintaineth the Life of Grace in our Soul, and this is the Sacrament of the Eucharist, wherefore

Ch. 14. *Preservatives which the*

they will have no excuse: If they Relapse who Communicate so seldom: What will they have to say in their defence, when they shall be judg'd by him? Will they tell him they were Weak, and therefore they were not able to withstand an Enemy so enrag'd and so strong as is the Devil? But why, will God say, if you were so feeble, had you not recourse to him that could afford you strength? Why did you not approach my Altar? Why did you not receive my Body? You omitted to nourish your self, be it to your damage; so that there will remain no Answer; all *Iniquity will be faine to stop its own mouth.* And it will appear at length that all are Damn'd, because they would be; whilst through a mere Laziness they have neglected to make use of such a means as this, so Easy, so Sweet, left them by Christ for their Salvation. What extravagancy? Christ, saith St. *Ambrose*, hath instituted this Bread for a Daily Bread, and so many make it only Annual! Wherefore it would be wise Counsel, if the Confessor would Enjoyn as a Penance, to Communicate so many times the oftner, so to warm their Chilness, but supposing that the Priest should not impose it, be opportunely your own Physician, make use of this remedy, Communicating at least once a Month, and if you can, even more frequently: Its said that those Hares, which are found in the highest

Omnis iniquitas opprobriabit os suum
Pf. 106.
 v. 42.

Penitent ought to use to hinder a Relapse.

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highest Alps are White, because they are continually Fed with Snow: Do you in like manner frequent this Food of Purity, and doubt not, but that in a short time you'll see your whole Soul become White.

Another proper means to obtain Perseverance, is Prayer; the which, as I have signify'd before, is the most Universal Instrument of the Divine Providence, because the whole good, as't were, which it designs to bestow upon us, it will have it ask'd by us, it is a means of the greatest efficacy, by reason of the so often repeated Promises which our Saviour hath made of hearing us, when we demand that which is necessary for the Salvation of our Soul; *Ask, and ye*

shall receive: If ye ask my Father any thing in my Name, he will give it ye: If ye ask me any thing in my Name, that I will do for ye: All things whatsoever ye shall ask in

Prayer Belei, ye shall receive: This is likewise of great facility, for what is more easy for a poor Man, than to ask, especially a most liberal Almoner? So that even out of this Head we shall be

depriv'd of all excuse: It is practically in our power to maintain the Grace of God, and to return no more to Sin, and this by asking help of our Saviour continually, confidently, and likewise humbly, that is, acknowledging that we are not to be heard by reason of our own merits, but only out of his bounty, and

because

Petite & recipietis.

Joan. c. 16.

v. 24.

Si quid petieritis patrem in nomine meo dabit

vobis. Joan. c. 16. v. 23.

Si quid petieritis me in nomine meo hoc faciam.

Joan. c. 14.

v. 14.

Omnia quaecunque petieritis inorati-

one credentes, accipietis. Mat. c.

21. v. 22.

Ch. 14. *Preservatives which the*

because he maintaineth faithfully his Promises: 'Tis from our not applying ourselves to Prayer, that our faults have their rise: *Watch and Pray that you be*

Vigilate & not Tempted: 'Tis from hence that our
orate, ut non Poverty hath its Birth; *Ye have not, be-*
intretis in *cause ye ask not,* faith *St. James* the Apostle,
tentationem ye are weak, ye demand not strength, in-
Mar. c. 14. firm, because ye ask not health; *in want,*
v. 3. Non ha- *because ye ask not:* Wherefore this Prayer
betis propter is so necessary to Salvation, that he that
quod non should never recommend himself to
postulatis. God, should ne'er be Sav'd; and there-
Fac. c. 4. v. 2. fore its acknowledg'd by *St. Augustine*, as

Alia deum-
dare non o-
raatebus, si-
cuti initium
fidei, alia
non nisi ora-
tionibus præ-
parasse sicut
usque ad fi-
nem perfeve-
rantiam. Lib.
2. de bono
perseveran-
tia. c. 16.
 the only means to merit in some mea-
 sure final Perseverance: *Some things,* faith
 he, *God bestoweth upon those that do not Pray,*
as the beginning of Faith; other things he
hath prepar'd for those that do Pray, to
wit, Perseverance to the end. The first
 Grace is given without Prayer, but with-
 out Prayer, Perseverance is not obtain'd,
 and in vehement Temptation, which en-
 danger our fall, we lie under such an obli-
 gation of praying, that not to comply with
 it, is a particular Sin distinct from that,
 unto which the Temptation pusheth us
 on. Neither ought we only to in-
 voke our Saviour, but also the Saints,
 who are secondary Mediators of our
 Salvation, and especially the ever Blessed
 Virgin, by whose Intercession Almighty
 God doth so much good for us; whence
 one may Counsel him that can't Read,

to

Penitent ought to use to hinder a Relapse.

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to say every Day Three *Pater Nosters*, and three *Ave Maries*, in honour of the *Immaculate Purity* of our Lady; giving thanks to the most Blessed Trinity, which hath bestow'd her upon us, begging of it, that we may not fall into Sin, neither in Word, nor in Thought, nor in Work.

John D'Avile testifies, that many from such a Devotion as this, have reap'd great Profit; and the oftner that 'tis repeated in a Day, the greater benefit will be reap'd; but for those Persons that can Read, the following form may be proper, thereby to recommend themselves to the Virgin.

A Prayer.

Most holy Virgin, Mother of God, *Mary*, seeing you disdain not to be the Refuge of Sinners, I unhappy Sinner, but extreemly desirous to live for the future your Faithful Servant, with the whole affection of my Heart, by the most Amorous Blood of your Blessed Son, spilt for me, do supplicate you, that you will assist me to day through your most powerful Intercession, and that you will procure for me, rather all the Mischiefs in the World, than that I should fall into any Mortal Sin. Oh permit me not, O Mother of Mercy, to provoke any more the Wrath of God, a just Judge, and that I may never purchase a *Momentary Delight*, at the rate of an *Eternal Torment*. Oh that I have been too blind for
the

Ch. 14. *Preservatives which the*

the time past, and I am sorry that I can't now cry with Tears of Blood for having corresponded so ill with that Infinite bounty, which hath done so many favours for me, and which ought on all accounts to be so much lov'd: Obtain for me, O most benign Advocate, my Pardon through your great Merits, and procure I beseech you, that after a few days of this miserable life which remain, I may through your Intercession, obtain a holy Death, and that I may Ascend to Paradise, there to rejoice with you, and thank you for an Eternity. *Amen.*

Facere quod
possis & peter
quod non pos-
sis. H. de
Nat. es Gra.
c. 43.

But because that our Saviour requires of his Creatures, not only that they Pray, but that they likewise Watch, that is, that they Co-operate also; so that, as saith St. *Augustine*, *The little which we are able to do, may be perform'd, and that we demand Grace for that which we are not able to do*: Wherefore two other means are necessary to persevere which appertain to our Co-operation: The first is to fly the Occasion: We see that Glass, altho' it be so extreamly brickle, wears out even Iron it self, if it be kept out of the dangers of being broke; the same hapens to him that relies not on his own strength, but flies dangerous Conversations, licentious Companies, a freedom of his Eyes, and such discourse as is us'd now adays without a blush: Never say that

that there is no danger in such occasions, even those who were the Pillars of the Firmament, have been more than once worsted, and imagine with your self whether a Sinner is not like to yeild that bends like a Switch: Oh! there has been a time when I have not Sinn'd? And do you therefore look upon your self to be Impeccable? A Vessel of Earth is not become stronger because it hath endur'd a long while; 'tis still of Earth, and consequently still brittle, neither is any thing else requisite to break it then a knock; nor is there any thing else requir'd to make a Man fall, than to put himself in the occasion, especially if he could have avoided it, for he can't support himself by his own force, neither will Almighty God afford him at that time a special assistance that may support him.

Finally, the last means to obtain Perseverance, which belongs to our Co-operation, may be the Application of our mind, to consider those motives which are reveal'd to us by Faith, concerning the shortness of Life, the nearness to Death, and concerning those Pains which are prepar'd for Sinners afterwards: *Remember your Last things, and you will never Sin*, saith the Holy Ghost: Who will be so Fool-hardy as to Sin, whilst that he considereth lively, he must Die, that is, he must be seperated from all that he esteems dear unto him; from his Friend,
from

Memorare
novissima tua
& in eternum
non peccabis.
Eccle. c. 7.
v. 40.

Ch. 14. *Preservatives which the*

from his Relations, from Riches, from Conveniences, from Pleasures, from his very Body, and that being depriv'd of all, he must be put under Ground to be a Prey of the Worms, without ever having in after Ages, either time to do that Good which he contemn'd, or to apply a Remedy to that ill he had committed : There will come, and that suddenly, a Morning when you will be Living, and that you will not be Alive at Night, or a Night that you will be Alive, and that you won't be Living the next Morning : It may be the blow is not only near, but it is now ready to be given, so that Death may stand behind your Back, and you nothing the wiser : Then what will your Delights avail you ? What your Grandeurs ? What your Marchandizings ? What your Management ? If you were to Die on this Instant, what would you give that you had never committed those Sins ? How dearly would you purchase a few hours, nay a few Moments of that time, which at present you Squander away so vainly ? How will it afflict you, that the Night is now come for you, and that you han't perform'd those good Works which should conduct you to Paradise ? And yet so it is : *The Night approaches when no one can Labour* : What an inexplicable heart-ake will it be, that you are to appear before a God with a Conscience

Venit nox-
quandos ne-
mo potes
operari.
Joan. c. 9.
v. 4.

science stain'd with so much Filth, there to give in your accounts of all the ill that you have committed, of all the Good you have neglected, of so many Inspirations that you would not accept of; of so great Ingratitude, of so great Infidelity, of so great Injury done to the Blood of our Saviour in the Sacraments: So that he will upbraid you, that you have slighted him, and that for a nothing; that you have trod him under Foot, preferring the Devil so often before him: Who is there that will not be afraid of so dreadful a Judgment, so much apprehended even by the greatest Saints of the Church? And who is there, if not a Madman, that dares offend the Judge, from whose Mouth he must expect the last *irrevocable Sentence*, either of *Eternal Life*, or of *Eternal Death*? If he Curses you, when will you ever more receive the least Blessing? If he Condemns you to that horrible Prison of the Damn'd, who will ever open you the Gates, or who will ever descend to give you a Visite, to afford you the least Relief? Imagine therefore what a despair it would cause to find your self in such a condition: If a Bone that is out of Joynt causes such an anguish, how will a Soul therefore be Tormented to be at such a distance from its *Center*, which is God; and for the overplus, to suffer in a
devouring

devouring Fire all the pains which the Divine Justice hath invented to Chastise Sin ; and all this for an *Eternity*, so that after having rais'd a Deluge of Tears by your own Lamentations, not the least *Atom* is finish'd of that which you are to suffer ! Who is there, who at the light of this Truth is able to Sin, and for a *Dream* of delight, purchase an *Eternity* of Torment. Poor *Jonathan* ! When he saw himself Condemn'd to Death for having Transgress'd his Father's Command, having broken his Fast by Tasting Honey, could not smother his Grief, but said lamenting ; *I have Tasted a little Honey, and behold I must Die* : What difference therefore will there then be, when for a little Sweet that one hath Tasted here below, there shall succeed so much greater bitterness ? An *Eternal Death* ? A Death in Flames ? In *such Flames* as are never consum'd ? In *such Flames* as are never extinguish'd ? Would you endure the Flames of a burning Furnace for one Night only, tho' it were to Enjoy all the Pleasures of the World ? I don't believe you would ; and will you expose yourself to the danger of one that is so exceedingly greater ! Who knows whether or no your first Sin is not to be the last, and whether or no the Bow is not bent already to destroy you : It may be that if you repeat your Sin, you may have no more time to go to Confession, or if you have time

Gustans
guttavi paulu-
luluin mellis,
& ecce mori-
or. *Reg. C. 14.*
v. 43.

you man't have that Sorrow which is necessary, you man't have that Resolution which is necessary; that your Ingratitude may dry up that Fountain of the Divine Mercies, so that you may not deserve these helps, with the which, at the hour of Death you would easily have resisted the Devil: You'll say *perchance* it will not happen so? But if it should happen so, what would become of you? How many have said like you, it will not fall out so, and notwithstanding it hath happened so, and they are now Burning, and will Burn for an Eternity: Would you venture upon this *Perhaps*, an Annuity of an Hundred Pound, a Bargain, a Contract in which you should have no greater security, than that which you have of not Dying in Sin? Who is there now in Hell, who did not say as you do now: *Perhaps it may not be so?* Never a Christian ever fell into those Flames, who did believe truly that that misfortune was to befall him: Every one said I'll Confess, I'll save my Soul; be always of the more secure side: What would you loose by sticking to that side? *If you intend to enter into Life, keep the Commandments.* If you'll avoid Hell behold this is the way, fulfill the Law of your Saviour.

But above all, the most Efficacious remedy against Sin, is Sin its self, as known by a lively Faith, as the most powerful Antidote

Si vis ad-
vitam ingre-
di serva man-
data. Mat. e.
19. v. 17.

Ch. 15. *The heinousness of Sin*

Antidote against the Scorpion, is the Scorpion it self, as prepar'd by Phisick: The following considerations will avail much to this effect.

C H A P. XV.

The heinousness of Sin represented to the Penitent, to the end he may never return again to commit it.

' Delicta'
quis Intelligit. Ps. 18.
v. 13.

Omnis
peccansignorans.

Non sciunt
quid faciunt.
Luc. c. 23.
v. 34.

THE Royal Psalmist, asketh *who it is that understandeth his Sins?* And indeed who is it that understandeth how great an Evil a Mortal Sin is, or who hath arrived to sound the bottom of that unspeakable Malice? But altho' no understanding, neither Angelical, nor Human can arrive so far; Nevertheless we must endeavour to know in some proportion, that we may Abhor it, because every one that receives the Traytor into his Bosom, admits of him, because he looks him not in the Face, and does not take him for such an one as in reality he is. *Every one that Sins is Ignorant*, whence it is that in more then Three Hundred places of the holy Scripture, Sinners are call'd Fools; which is so true, that being totally bereft of their understanding, *they know not what they do*: To this end we shall order these
present

present considerations, the which will help as well to detest the ill you have committed, as to preserve you from that which you may easily fall into ! If you are not fortified by good purposes, in the first place, we will consider Sin in its self then invested with its circumstances, next in its effects, Lastly, in its Punishments.

That which renders Sin so extreamly horrible, and draws out its Malice to a certain degree of Infinity, is nothing else then that it is an Injury to God, and a contempt of an infinite Majesty : From hence it ariseth that Sin is as Abominable, as the Essence of God is Amiable, who is offended ; and as that Lord can't be Loved at such a rate, but that he may still be Lov'd more : In like manner, Sin can never be so much detested, but that it is still worthy of a greater detestation ; neither is it a trivial Injury only, after I know not what manner ; but it is by way of Comparison, which enhances its Malice extreamly, wherefore when that a man is tempted to commit a Sin, imagine that Almighty God stands on one side with his Holy Law, and prohibits such a Work : *Thou shalt not commit that which is Wicked, thou shalt not steal, thou shalt not commit Adultery, &c.* He proposeth an Eternal Reward, if he consents not, he threatens him with an Eternal Punishment if he yield ; and

Non facies
quod iniquum est. Lev.
c. 19. v. 15.

Non machaberis non
furtum facies. Exod.
c. 20. v. 14, 15.

K

declares

Ch. 15. *The heinousness of Sin*

declares himself in this case his Capital Enemy: The Devil on the other side stands with such a Delight in his hand, and offereth it him, and what doth it import, saith he, if God be Offended? If he takes it ill, e'en let us make use of this Satisfaction at present, and you may think hereafter how to adjust matters; wherefore if the Sinner consents, what do's he else but turn his Back to God, and say by such an Action? I have no regard for you, I value not your Paradise, I fear not your Hell, I am not concern'd at your Indignation, I will act as I have a mind to it, and satisfying the Devil, I'll content

Quis est dominus ut audiam vocem ejus. *Exod.* c. 5. v. 5.

my own Capricio: *Who is the Lord that I should hear his Voice?* In reality every Sinner saith thus much, and if indeed he does not articulate it by his words, as *Pharaoh*, his works speak it out, thereby affronting Almighty God to such a degree, that an infinite Patience is requisite to support it; behold therefore the extent of the Malice of a Mortal Sin, is, *That an Omnipotent Deity is Postpon'd to the paucity satisfaction of a miserable Creature:* Behold in what consists the offence, by which a Snner dispiseth God Almighty by so many ways, with all the most injurious circumstances, that indeed 'tis true what the Prophet *Daniel* hath Writ; *He is faulty in all:* All the Benefits of Nature, all the Gifts of Grace, and all whatsoever they are, that he hath bestow'd upon

Deliquimus in omnibus. *Dan.* c. 3. v. 29.

upon him, he turns them against their Lord; insomuch, as that as many Perfections as shine in Almighty God, and as many Favours as there are, either particular or general, secret or publick, which he hath shewn towards a Man, so many different sorts are there of Malice, which are found in Sin, that is Infinite; neither are these such speculations as are without the foundation of a most solid Truth. All the Holy Fathers of the Church speak in this sense, explicating the heinousness of the Injury that is done to God by Sin; and what is yet more, the *Holy Ghost* speaks in this sense in the Scriptures, expressing with words of Eternal Truth this notable contempt, and detesting it with terms of an extraordinary Emphasis, and of the greatest efficacy: Almighty God complains in one place by the Prophet *Isaie*, that he had Nurs'd in his bosom those that Laughed at him; *I have bred up Children, and have preferr'd them, but they have dispis'd me*; and in another place he shews that he can't support the Blindness, the Pride, and properly the Phrensy of him that dares oppose himself against him so Impudently: *I have known your Madness against me, when that you Rav'd against me, your haughtiness reach'd my very Ears*: In the Epistle to the *Romans*, 'tis said that the Sinner contemns the most amiable Attributes of the Divine Nature: *Do you contemn the riches of*

Foli os c-
nutrivi & ex-
altavi ipsi au-
tem spreve-
runt me. *Isa.*
c. 1. v. 2.

Cognovi in
saniam tuam
contra me
cum furex
adversus me,
superbia tua
ascendit in
aures meas.
c. 37. v. 15.
An divitias
bonitatis ejus
& patientiæ
& longanimi-
tatis contem-
nis. *Rom. c. 2.*
v. 4.

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his Goodness, and of his Patience, and of
Eccles. c. 49. his Longanimity? In Ecclesiasticus 'tis said,
v. 36. That they contemn'd the fear of God: In
Ezech. c. 5. Ezechiel 'tis said that he despis'd the Judg-
v. 6. ments of God: Jeremy complains that
 Contemptit God is treated like a forsaken Lover, that
 Judicia mea. is, mock'd and laugh'd at; *Just as if a Wo-*
 c. 3. v. 20. *man had slighted her Love; so hath the*
 Qui filium *House of Israel contemn'd me: By St.*
 dei con- *Paul 'tis said that Sinners trample the*
 culcaverit. *Son of God under foot: He that hath*
 Qui sangu- *trampled on the Son of God; that they*
 inem Testa- *profane his Blood, who hath esteem'd the*
 ment pollu- *Blood of the Testament Polluted; that they*
 tum duxerit, *find fault with his Grace; who hath cast*
 qui spiritui *a contumely upon the Spirit of Grace; that*
 gratis contu- *they return again to place him anew*
 meliam fece- *upon the Cross, Crucifying again in them-*
 rit. Cor. c. 10. *selves the Son of God; that they insult o-*
 v. 29. *ver him, and deride him, and they point*
 Rursum *at him: All which words sufficiently de-*
 Crucifigen- *monstrate how much God is offended*
 tes in seme- *by a Mortal Sin, which being well*
 tiphis filium *weigh'd, would be enough to establish*
 Dei, & osten- *that sublime saying of Blessed Catharine*
 tui babentes. *of Genova, as an Universal Truth, that*
 Cpr. c. 6. v. 6. *if on one side there was an Ocean of*
Fire, and the other side a Mortal Sin,
there would be no body, who knowing
of it, would not rather throw himself
presently to Swim in those Flames, with-
out ever concerning himself how he
should return any more to the Shore,
least that by his return he might fall into
 the

the clutches of so great a Monster: By this you'll understand what reason the Son of God had to make himself Man, and what induc'd him to humble his Majesty to such an *Abiss* of Ignominy, and Sufferings: As to *Anihilate himself*, it was impossible without his Merits, to have made due satisfaction for the Injury which one Mortal Sin does to Almighty God: Take one Mortal Sin only, and put it into one of the Scales (not of those of this World, for they are false, but into those of Heaven) on the other side, heap up all the good Works of the Saints, all their Labours, all their Tears, all their Fasts, all their Alms, all their Prayers, all the Blood of the Martyrs, of those Eleven Millions, and more which the Church reckons; all the Love of the Angels, all the Merits of their Queen the ever *Blessed Virgin*; all this put together, is weigh'd down by one Mortal Sin, which we commit; nay if Almighty God should Create anew as many Worlds as there be Stars in Heaven, and should fill them all with Saints; and if all of them for Thousands of Years, should do nothing but Lament, and Pray, it would not be sufficient to satisfy for the least part of such a Sin: All their good Works, and innumerable others joyn'd to these, could not in the Ballance of the Divine Justice, be able to make a Counterpoise to the least

Examine-
vit seme-
tipsum. Phil.
C. 2. V. 27.

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Mortal Sin that is committed in this World, it would always remain a great deal too Light, as if you should put in the Scales a Grain of Sand against a great Mountain, to make the Ballance equal; you must put the Crofs of Christ, his Stripes, his Nails, to pay this great Ransom, his Blood is requisite: All the Creatures Treasures fall short of paying this Sum, and indeed they would not be able to obtain for us that drop of Water, which the Rich man hath Demanded for so many Ages ago, without ever being able to prevail; are you astonished at this? And I am much more astonished, that there should be a Man who should dare Sin at the Light of these most certain Truths. What a thing is it to Believe as a Christian, and to live as they Live now adays! You must either change your *Name*, or you must change your *Customs*.

This is a Shadow of that horrible Malice which is in a Mortal Sin, as consider'd in it self: But how much Blacker do its Circumstances render it: *Who is he that dares rise up in defiance against his Maker*; And is so bold as to despise so freely his infinite Majesty; I say, tell us with a Væ, that 'tis a little vile Clay: But it is not only a Man who takes his Origen from the Dirt rais'd with a little Dust, and who is to be reduc'd to Dust,

Dust, and who in the Sight of God, is as if he were not; but moreover, it is a Man who hath receiv'd so many Favours from God, Created by an Infinite Power, Preserv'd by an Infinite Providence, Redeem'd by an Excessive Charity, by Excessive Hardships, and by unspeakable Dolour; Adopted for his Son by Baptism, admitted so often to partake of the Sacraments, Nourish'd by his Blood, Fed with his Bowels, and that such a man as this should commit Sin? Oh what a horror is it? That a *Tarter* should do this, or a *Turk*, or a Man that hath Liv'd in the Night of Gentility, might now and then seem to have some small appearance of an excuse: *If that my Enemy had curs'd me, I could have supported it; but a Christian should do this?*

But you, a man of the same Heart, my Captain, and one that is known to me, who hath often Feasted with me? That he should do this; that has been partaker of the Spirit of his God, who is list'd under the Standard of Jesus Christ, who is familiar with him, and one of his own Household, and who hath Eaten so often at his Lord's own Table: Oh! This is what can't be digested. St. Augustine said with great reason, that when an Infidel Sins, he deserves Hell; but when a Christian Sins he do's not deserve Hell, but deserves that there should be an other Hell Cre-

Tu vero homo, unanimis, dux meus, qui simul mecum dulces capiebas cibos.
Pf. 54. v. 14.

Ut succen-
deretur for-
nax septu-
plum quam
succendi
consueverat,
Dan. c. 3. v.
19.

Violabant
ad populum
meum me
propter.
Pugillum
hordei, &
fragmentum
panis. *Eze.*
c. 13. v. 19.

Odio ha-
buerunt me
Gratis. *Joan.*
c. 15. v. 25.

ated on purpose for him, and that that
Immenſe Furnace of Fire, like that of
Babylon, *ſhould be heated ſeven times as hot*,
with Flames ſeven times as Terrible,
with Devils ſeven times as Inhumane,
with Dolours, with Deſpairs, and with
Cruelties, ſeven times more Diabolical,
than thoſe at preſent.

But perhaps the Chriſtian that com-
mits a Sin, compell'd to it by ſome great
neceſſity of ſaving his Life, or at leaſt
to gain ſome great Renown, or ſome
great Empire indeed! It is committed
for a trifle: *They did violate me for a*
handful of Barley, and a morſel of Bread:
'Tis after this manner, that Almighty
God complains by the Prophet *Ezechiel*:
Almighty God is often offended for ſuch
a trifle, as one would not offend any
Man for; and his Grace is rejected for ſo
lamentable a guſt, for ſo pittiful a gain,
that one would hardly give a Farthing
for the purchaſe of it; ſuch is the ma-
lice of our heart, that it dares trample
on the Honour of our Saviour, Rebel a-
gainſt all his Laws, ſlight all his Benefits,
ſnatch, as much as is poſſible, his Diadem
from his Head, and this not being in-
duc'd by neceſſity, not drawn by vio-
lence, but of a meer fancy, *they have ha-*
ted me Gratis: Don't ſuch excuſes as
theſe deſerve that the Fire of *Sodom*
and *Gomorrhah* ſhould return to Rain
down upon Sinners, or that the Earth
ſhould

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should open suddenly and swallow them up?

At least it would be something if this outrage was committed against Almighty God, in a place where he could not see it! But what place can that be, if he fills all places, and all spaces? Wherefore before his Face, even before his very Eyes we Sin, and by the Action we seem to say to God, altho' you are present, altho' you see every one of my Thoughts, altho' you hear every Word I speak, altho' your Eyes are so Chast, that they can't behold Iniquity without Horror, nevertheless I will commit it; tho' you see it, tho' it displeases you, it avails nothing, my care is that I may not be beheld by Men; that you should see me, it gives me not the least disturbance, such is the Impudence of a vile Worm in the Face of an Omnipotent Deity! And I pray what Malefactor did not take heed not to commit his Crimes in the presence of his Judge? Or what Rebel dreads not to concert his Treachery in the sight of his Lord? 'Tis God alone that hath cause to complain that there be those who dare provoke him to Wrath under his own Eyes. *People that provokes me to Anger always before my Face.*

Populus
qui ad ra-
cundiam pro-
vocat me an-
te faciem
meam sem-
per. *Isai. c.*
65. v. 3.

Neither is this word *always* put without an extraordinary energy, because if you consider at what time it is, that Almighty God is Provok'd to this great Indigna-

Indignation? Perchance only when he Afflicts us, and sends us Tribulation? Ah not only then, but *always*, that is, whilst he is actually employ'd in that which we esteem our greatest service, giving us all that we have; whilst he maintains our Being, which is as much as if he bestow'd upon us every moment a new Existence; whilst he affords us Food, whilst he provides us with Cloaths, whilst he protects us from Thousands of terrible dangers; even *Eternal*, at this time indeed, at this very time, who is there amongst us who sticks at committing this Outrage against him, overcoming in this the very Beasts, who are not accusom'd to Bite those that Feed them, moreover, because that vile Man hath not of himself force enough whereby to offend: What doth the ungratefull do? He takes supplys from God himself, and so makes use of the Faculties receiv'd from him, both of his Internal, and External Senses, of his Health, of his Beauty, of his Riches, as Arms to engage against him a perpetual War. If the least shadow of this was committed against a King of this World, would not all History brand such an attempt as this? And he that should commit it, would he not be look'd upon as the scum of all Mankind, a Prodigy of Iniquity, a Monster of Ingratitude, and would not all Men blush that they Communicate of the same Nature with him?

And

And indeed, how much worse is Almighty God treated every day, and hardly any one seems to resent it the least: He had truly great reason, who said a great while ago, *I saw those that Prevaricated, and I pin'd away?* Ah if you did comprehend never so little these Truths, you would not only put a stop to your own Sins, but you would even languish away with Grief, whilst you consider the Sins of others.

[Vidi prævaricates, & tabescebam. Ps. 181. 98. v. 158.]

From an Origine of so much filth, what other effects can be deriv'd into the Soul, than those of the worst Saviour? They are reduc'd to Seven, which resemble the Seven Heads of the pestiferous Dragon. The First effect which Sin causeth, is the loss of the Grace of God, a Pearl of such inestimable value, that our Saviour spent all his Blood to purchase it for us: This inestimable Treasure a Sinner throws away by a more extravegant Folly than that of a Child, who should exchange a Diamond for a Nutcracker: A Soul divested of this Grace remains so ugly, that it would be impossible to behold it, and not to Die. St. Catherine of Siena saw a Devil, as she relates in her Dialogues, against which she conceiv'd so great a Horror, that rather then return and take a view of it again, she would have chosen to have walk'd barefoot upon a way strew'd with hot Coals,

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Coals, and glowing Pavements, and to have walked there till the day of Judgment; and indeed, as our Saviour told her, she had not seen the deformity of the Devil in the Original, but only in a Copy: Now this Monstruous deformity arose from one Mortal Sin only, and this alone has chang'd into a Firebrand of Hell, that which once was a sparkling Star of the Firmament: Now consider, in what a State a Soul is, which is an Enemy to God, not only by one Sin, but by too many reiterated offences? Who can ever apprehend how Horrible it is in the Eyes of that Supreme Purity, and moreover how putrify'd his Wounds are; how loathsome? The aforesaid Saint affirms, that being at *Siena*, she smelt so Horrible a Stench of some Sinners that were at *Rome*, that she was not able to support it, so excessive was it: Now I-magine what so many Sinners must be in the Sight of God, who are putrify'd in their offences? 'Tis most certain, that no Toad, no Dragon, can be found so Odious in their sight, as they in the sight of Almighty God; and yet they strut like Peacocks, by reason of a fine Suit of Cloaths, a fine Head of Hair, a good Meen! Oh if these noisome Souls were seen which they carry bury'd in their Body, how horrible would they become even to themselves!

selves! Our Saviour had reason to call them Whited Sepulchers; on the outside a fine Tome-Stone, a delicate Epitaph, and within, nothing but Rottenness.

The second effect of a Mortal Sin, is a depriving the Soul of being the Son of God: The Holy Ghost is after such a manner in just Souls, that if he were not in any other place, as being immense, nevertheless he would be in them after a special manner; he being therefore thus link'd to the Soul by the chain of Grace, exalts them to the dignity of the Children of God, making them in some manner partakers of his Spirit, and raises by this so much what they do above the base confines of nature, that the least good action of a Man, who is not in Mortal Sin, merits Paradise: Now this so excellent gift of the Divine Spirit, is lost by Sin; and that Soul which was the Child of God, becomes in an instant the Child of the Devil: *You are of the Race of the Devil*, likning Sinners to the Devil, by reason of their Transgression, just as the Son is like to his Father by Nature.

Vox ex patre Diabolo estis. *Joan.* c. 8. v. 44.

To him that is not a Child, no Inheritance is due, and so behold the third detestable effect of Sin; it maketh Paradise to be no longer our due, which was that fine Inheritance prepar'd for us by our Heavenly Father, who is able to express how much 'tis valu'd to be the Son to

to a great Monarch ! How much 'tis envyy'd ? The Eldest Son is without comparison esteem'd the most, because he is Heir to the Crown ; and there is no one who would be so great a Fool as to resemble another *Esau*, and sell his Birth-right to his Brethren for a Mess of Pottage : Compare now Earth to Heaven, and you'll see how much greater, without any comparison, the folly of every Sinner is.

The fourth effect is, that Sin deprives a Man of all the Merits that he had gain'd all his Life before, so that a Soul that had done Penance for a Hundred Years together, as a *St. Romauld* : If he had carry'd on his Neck a weighty Chain of Iron for Twenty Years, as an *Ensebius* : If he had liv'd in a Sepulcher Fourteen Years, as *James the Penitent* ; if he had remain'd Forty Years upon a Pillar, as a *Simeon Stylites* ; if he had wrought greater Conversions than the Apostles ; if he had been favour'd with more Revelations than the Prophets ; if he had lost more Blood than all the Martyrs together, and after all this, should commit one Mortal Sin ; one Sin would ruine all this ; so that all good

Omnes
iustitia ejus
quos fecerat,
non recorda-
buntur. *Ezec.*
c. 18. v. 24.

that he had done shall be remembered no more, than if he had done none at all : *All the Justice that he hath done will not avail him any thing.*

That

That Husbandman, who by the force of his Labour had render'd his Vine-yard extreamly fruitful, if just at Autum he should see in an instant all turn'd into a Desart by a Tempest of Hail, how would he lament; how would that Merchant take on, who having from the Confines of the World conducted his Ship loaden with Gold; at entring the Port, in one instant should see it sink: These Examples make but a slender Parallel to the Irreparable loss of a Soul by a Mortal Sin: 'Tis certain *Job's* Friends, by reason of a far less change of fortune, stood Astonish'd seven whole days, without being able to utter the least word.

The fifth effect is, that it deprives a Man of the singular Protection of God: There never was a Mother that so Amorously provided for her little Infant, as our Saviour does for a Soul without Mortal Sin: *Just as when a Mother cares for her little one, so will I comfort you*; hath he himself promis'd by the Prophet *Isaie*, he assists it, defends it, supports it, dandles it on his Arm; *ye shall be carry'd at my Breasts*; he is perpetually sending new Inspirations into his Heart, new Illustrations into his Understanding, inflaming his Will, and communicating extraordinary forces, to the end, he may work with ease his Salvation; as on the contrary, all this is lost by him that Sins, if not intirely, (our Saviour always lea-

Ad ubera
portabi mini.
Isai. c. 66.
V. 12.

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ving those helps which are sufficient to save one) at least in great part ; and altho' he riseth like the Sun, both upon the good and the bad, so that every one that hath a mind to it, may walk sufficiently in its light, and get vigour from its warmth ; nevertheless he does not equally bestow upon all the benign influences of his Grace, whereby it becomes more difficult for a Man to obtain his Salvation : The Inferiour part gets head, the Superiour is weaken'd, and the miserable Sinner yielding daily more easily to Temptations, falls afterwards from one Sin to another, till at length, by a long Series of Crimes, like a River by several Turnings and Windings arrive to an Abiss of Perdition.

The sixth effects is, that it renders one guilty of the Eternal Damnation of Hell, which is the proper reward of Sin, in that moment that the Sin is committed, the Name of the Sinner is ras'd out of the Book of Life, and the Sentence being thunder'd out against him, there is an Apartment prepar'd below for him amidst the Flames ; imagine therefore the Sinner to resemble a condemn'd person, who hath his liberty till the time is come, that the Sentence is to be Executed ; he is truly at liberty, because he makes use of his liberty as he pleases ; but this will soon end ; and from a Prison where there is liberty enough, he will
pass

pass to another extremely close, of Fire, of Rancour, of Rage, where if he Dies not, 'tis because, that in an *Eternity* of Torments he should be always desiring to be destroy'd by Death.

Lastly, The seventh effect of Sin, is not only that it makes us guilty of Hell, but that it draws us effectually into that bottomless Pit, if that it be not Cancell'd by Penance before we Die. Imagine Sin to be an immense weight laid upon that unfortunate Soul who commits it, which is so over loaded by this burden, that if before Death our Saviour out of pitty takes it not off its Shoulders, it is hardly sooner breath'd forth, but that it precipitates instantly *into the place of Torments*, as to the proper Center of its Gravity; these be the proper effects of every Mortal Sin; but the Sinners that commit it are like those Gamesters, who Play by Bills: They don't see what they lose, and therefore they Play on merrily, but the day will come when they shall see it, then the'll cry out like that unhappy *King*, *we have lost all*: Now there remains, that at last I should make you cast an Eye upon the Punishments of Sins, to the end, that from them you may give some guess of their monstrous Malice: There are two sorts of Evil, the one of Guilt, the other of Pain; but between that of Guilt, and that of Pain, there is the same difference, that there

In hunc
locum tor-
mentorū.
Luc. c. 16.
v. 28.

Omnia
perdidimus.

L

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between the Shadow, and the Body; because Sin is the true ill, the Pain is only like the shadow of that ill: Now as from the length of the shadow, the height of the Tower may be demonstrated, which casts that shadow; so from the Punishment allotted to Sin, the greatness of its Iniquity may be measur'd; altho Almighty God always punisheth it infinitely less then it deserves: To draw into little this matter, which is so Copious, we will consider the Chastisements, inflicted by the Divine Justice: First upon the Angels next upon Man, and lastly, we will see what Jesus Christ took Voluntarily upon his own Shoulders to satisfy this self same Justice,

Who can ever understand, what an Immense hatred God bears to Sin, seeing that for one Sin only, he hath precipitated into Hell an innumerable Multitude of the Princes of Heaven, pure Spirits by their Nature, Immortal by their Essence, of an excellent Wit, of a vast Knowledge, exceeding all other lower Creatures in power, insomuch, that a King of the Earth is not worthy to be a Slave to one of them, and indeed I repeat it, for one Sin, only of a determinate Thought, they were condemn'd as Enemies to an Eternal Fire; neither had God any regard to their Nobility, nor to the Praises that they would have given him if they had

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had been reclaim'd, nor to the detriment that they would bring to the Church, as being Rebels, nor to the perpetual War against the Divine Glory, nor to the Blasphemies, nor to the perversion of Mankind: Histories do yet talk of that great day of Battle, on which five Crown'd Kings dy'd Fighting in *Africk*, and amongst these was *Don Sebastian* King of *Portugal*, and in our days they hardly know how to believe what they have seen, for because that they have seen in *England* a great Monarch leave his Head upon a Scaffold by the hand of a Publick Hangman, they think they have seen the utmost of Humane changes; but what comparison hath the Death of a few Personages, altho' Royal, with the destruction of so many Angels which are Innumerable, each of which in his Nature, is more Potent, more Wise, then all Men together? Is not this sufficient to let you see how horrible the Malice of one Mortal Sin is, which hath call'd for such signal Justice? Oh great King of all Nations, how comes it to pass that Men are not afraid of you? How dare they be so assur'd as to remain your Enemy, if it be but a minute.

The second chastizement is that of Man, not only of the First Man, that was *Adam*, who being enrich'd by Original Justice, by Immortality, by Sovereignty;

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lost by one act of Disobedience, both for himself and us, all these goods, and introduc'd into the World Death, Poverty, Infirmary, Wars, Pestilences, Dolours, all which are the Penalty of Sin ; but also of so many others, who being Born of him, and having imitated him in his guilt, tho' not in his Penance, Burn now, and will Burn for an *Eternity* in a Fire; their Body, all their Members, their Bowels, their Heart, their Bones, their Marrow, their very Soul, so that they will be for ever as a red-hot Iron in a Furnace, so that one can't distinguish either the Damn'd from the Fire, or the Fire from the Damn'd ; neither will that Day ever Dawn which will dry up their Tears ; their Torments will have no end, their Torments will never never be weary'd, and God will never have Ears to hear their Lamentations, never have Bowells to compassionate them; they will be that unhappy People, of whom mention is made in *Malachy* ; *A people with which God is Angry for an Eternity* ; they are in Torments ; let them be so ; 'tis the worse for them, and this not for want of Mercy, which is not lacking in our Saviour's side, but by reason of the super-abounding malice that is in a Mortal Sin : Now what do you think ? A single drop, by falling often, penetrates home : What will it be then, when the Divine Justice makes

Populus
cui iratus est
dominus uf-
que in æter-
num. *Mal. c.*
1. v. 4.

as

as 'twere a Tryal of Skill upon a Damn'd Soul, of a Deluge of Brimstone, of Arrows, of Flames, and of all Evils for a whole *Eternity*? And truly what exceeds all wonder with all this rigor, Sin is not punish'd equally to what it merits, its punish'd with Clemency, and that remaining for an *Eternity*, languishing in that Fire *without Dying*, is a slight penalty, in comparison of that which a Sinner deserves; so that every one that is Damn'd may justly repeat those words which are Read in *Job*: *I have Sinn'd, and have truly been delinquent, and I have receiv'd not what I have deserv'd*: Would to God that this Scene would always remain drawn before the Eyes of all those Fools, who do esteem Iniquity as a nothing, and drink down their Poyson as Water.

Peccavi & vere deliqui & ut eram dignus, non-recepi. *Job. c. 33. v. 27.*

But nothing sets out more to the Life the hideousness of Sin, then the Torments which our Redeemer *Jesus Christ*, suffer'd to destroy it: From this, saith *St. Bernard*, I infer how dangerous my wounds were. The slightest wound in the Person of *Jesus Christ*, a prick of those Thorns, a Slash of those Scourges is a greater demonstration of the Divine Justice against Sin, than if Almighty God should turn the whole Universe topsy-turvy, and should throw head-long into the Eternal Fire, Men, Angels, Arch-Angels, and whatsoever else is more

noble: What comparifon doth the Punishment of all Creatures bear with the least Punishment of their Creator, the most Innocent, most Holy, the only begotten Son? And indeed the Eternal Father was not contented, that this Son should only suffer some flight inconvenience, but he loaded him with Derifions, with Hardships, and 'twas his pleasure that he of all Men should become the *Man of Dolours*: Place your self so as to behold Jesus that loves you so Passionately, and consider him well: His Eyes were beaten by their Fists, his Checks became Black and Blew by their Buffets, his Mouth was dry for Thirst, his Lips were imbitter'd by Gall; they made use of the sharpest Thorns to pierce his Temples, they Bor'd his Hands and Feet with Blunted Nails, they Gall'd his Wrists and his Arms by the streightest Cords, his Neck was Flea'd by those Chains which drag'd him along the Ground as a Vile Beast, his Shoulders were mortify'd under the most heavy weight of the Cross, his Nerves suffer'd Convulsions, being cruelly stretch'd out at his Crucifixion; and from the horrible tempest of Scourges discharged upon him, neither his Back, nor his Loins, nor his Legs, nor his Belly, nor his Breast, could be secur'd, but all his Body being disfigur'd, he became one entire wound: *We saw him, and he had no aspect*: So

Virum Do-
lorum. *Isa.*
c. 53. v. 3.

Vidimus
eum & non e-
rat espectus.
Isa. c. 53.
v. 11.

So painful a Butchery would have prov'd most Insupportable to any Man, altho' one that had been bred up Wild in the Woods; think therefore what it ought to be in one of so tender a Complexion, and of so delicate a Constitution: 'Tis certain that without a most manifest Miracle he could never have undergone so much, and notwithstanding, whereas in other Martyrs this Lord wrought Miracles to withdraw them from their Dolours, in himself he wrought one, that he might suffer [the longer: He would, hanging by Three cruel Nails, Live on the Cross several Hours (a Punishment which by the Ancients was call'd the greatest) and there at length Expire, not only, not compassionated, but Derided, but Blasphem'd, and even after his Death insulted over in his dead Body; and indeed all this you'll see contemplating only your Saviour in his Exterior. O but what would you see, if through so many rents of his Body you Penetrated into his Interior, and beheld the overplus of what he suffer'd in his Heart, far greater, without any comparison afflicting himself most intensely for our Sins, for our Penalties, for so many Injuries committed against the Divine Majesty, and for the ruine of so many, who through their own fault were to be lost, seeing that he had suffer'd so much to Save them: This was an excess

Ch. 15. *The heinousness of Sin*

of suffering of so high a Nature, that as it was reveal'd to St. *Brigitt*, Men shall never arrive to the knowledge of what Christ hath Suffer'd for them, unless in the Day of Judgment, in which for the confusion of the Reprobate, he shall make them see Perfectly. What say you now of Sin; do ye think now that 'tis a matter of moment, seeing that, to destroy it, a God hath laid down his Life, drown'd as it were in a Sea of Ignominies, of Hardships, of Convulsions, of Agonies? Do you yet demand a greater demonstration to understand what 'tis you do when you commit a Sin.

You, whosoever you be, that Read all this, if you have stain'd your Conscience by any grievous Sin, imagine that you hear no more me, but your own Soul, the which beseecheth you as you Love your *Eternal Salvation*, not to lay this little Book out of your hand, without kneeling down, and demanding pardon of our Saviour, nor without taking a Resolution of not going to Bed, before that you have been at Confession: It intreats you to consider these truths at your leisure, to ruminate of them in your Heart, to engrave them there, and to make a Right Judgment of Sin in its self, of what it is, as aggravated by its circumstances, accompany'd by a Dismal Series of its effects, and lastly, chastized by such diversity of Punishments,

ments, to the end that you may be afraid of it, both *before* and *after* that you have committed it; yes even after you have Confess'd it; you never being secure of its pardon; and finally, that you may keep this always engraven in your Heart, that there is no such prudence in the World as to secure your *Eternity*, and that there is no such *folly* as to endanger this: *Watch always Praying*, that you may be thought worthy to *shun those things that are to come, and that you may stand before the Son of Man*: Such words as those spoke by our Saviour in *St. Luke*, are sufficient without doubt, to make not only every Sinner tremble, but every one that is negligent. We of our selves can never arrive to be so worthy as to shun so great an evil; wherefore we ought to watch, that is, we must stand upon our guards with great application, Pray incessantly to our Saviour, that he would be pleas'd through his Mercy to treat us, as if we were worthy.

Vigilate itaque, omnes, ut digni habeamini fugere ista omnia quæ futura sunt, & Appare ante filium hominis. Lu. c. 21. v. 36.

CHAP.

C H A P. XVI.

*The Advantages that are deriv'd from
Confessing frequently.*

THE Prophet *Elizeus* was not satisfy'd to send *Naaman* to the River *Jordan*; but he commanded that he should Wash himself in it seven times: In like manner, I must not content my self with having brought you to Confession, but I must, if not command you, at least intreat you for your advantage, to Wash in Purifying Waters of this *Jordan*, not once only, but seven times, that is, most frequently frequenting the Sacraments, as often as you can possibly; neither ought there truly to be wanting such excellent motives, as may allure you to this: As I proceed I shall hint at them briefly.

If there were nothing else, at least by a frequent Confession you will obtain, that more and more of those pains which are due to your Sins in Purgatory, will be remitted, where all that hath not been satisfy'd for here, must be acquitted by Fire: If you were condemn'd to be Burnt alive in a Market-place, what would you do to avoid the Sentence? Would you not spend your whole Estate? Would you not engage all your Friends? Would you not change it, and
esteem

esteem it a great favour, for to make your self a perpetual Slave in a Galley? And indeed to avoid a Fire so much the more terrible, in which, very probably you are not to be a few Hours, but Years after Years, and perchance Ages also; will you think that one makes an extravagant demand to you, in desiring you to Confess often? It would be too much if you should let laziness get the better of you in this?

But prescinding from what has been said, this frequenting of it, makes that our bad habits, like those Trees that are often transplanted, don't cast any deep roots in our hearts; but if by misfortune they have got any root there, it pulls them up, and by little and little extirpates them; I said by little and little, because generally speaking, one act removes not a habit, and that grief which we do ordinarily experience in Confession, being very imperfect, is not of such efficacy, as that it can at one blow destroy that which it finds hath taken root, wherefore the best remedy for one, that for a long while has been accustom'd to some great disorder, frequenting for example some haunt of Lewdness, is without doubt to continue for some considerable time to Confess every Eighth day, and more frequently, as experience teacheth us.

After

Ch. 16. *Advantages that are deriv'd*

After the same manner frequent Confession takes of that boldness of the Devil, it blunts his Darts, it weakens the Temptations, nay just as the Spiders fly from those places where they see their Webs are often broken; and as the Vulturs return no more to those Rocks, from whence they find that their Nests are stolen; so the Devil can't fix in that Soul, which by frequent Confession is ever now and then breaking his measures: One of them Confess'd as much, being forc'd by powerful exorcismes to discover the Truth: Nothing, says he, displeases us so much in the Church, and

Razzy. Ex.
19.

nothing ruins more our Batteries, than frequent Confession: When a Man is in Sin, all his Limbs are as if it were bound, to the end he can't do any thing that is good; as soon as ever he hath Confess'd, they are unloos'd: This he said, and truly it ought to be so: It is the property of Traytors to fear the being discover'd; nor is there any thing that is so much recommended to the Accomplices of a Conspiracy, as secrecy.

Besides, he that Confesseth often, finds a great ease in the Examine of his Conscience, and is more secure of employing that diligence which is requir'd in it, from whence at the hour of his Death, it will be more difficult for the Devil to upbraid him with any Sin that he hath not Confess'd, seeing that he hath always kept his

his Accounts clear, and his Contracts adjusted: On the contrary, he that hath Confess'd but once a Year, or only a little oftner, how easy is it for him to leave out, even through negligence, many greivous Sins: *A Reckoning that is deferr'd, makes one forget many things,* faith St. Bernard: What confusion therefore will that miserable Man be in, who, whilst he is at his extreamity, shall hear the Devil remember him of things which will force him to streights, which will put him into Convulsions, and will properly make him trickle down with a cold sweat of Death? Oh! then indeed he will begin to detest, but perchance too late his folly: What a great piece of business had it been, will he say, to have frequented the Sacraments a little oftner? How little was demanded of me, and I neglected to perform it; and if I had perform'd it, I should not have found my self in these Agonies: Such a Speech as this will the unfortunate Man make; and altho' he had in that moment the convenience of a Confessor, and a desire to Confess, he would not know where to begin. A Souldier that hath kept his Sword a long while sheath'd, on a sudden necessity, wont know how to draw it readily, it being grown Rusty.

Add likewise, that he that Confesses often, altho' he commits some great Sin, is longer in the favour of God Almighty,

Computatio diolata
multa facit
oblivisci.
S. Ber.

ty, and by that means performs more Actions that merit Life Everlasting: Whereas he that having committed this Sin, Confesseth not, remains like the dead Trunk of a Tree, which can't yeild Fruit, if it does not first grow Green; and altho' at that time, a Man must not for all that leave of his Devotions, his Fasts, and his other good Works, by which our Saviour is often mov'd to suspend those Chastisements, which, had these been remov'd, he would have discharg'd with a fury: Nevertheless all these Actions perform'd in such a State, avail nothing towards the purchase of Paradise, because they are dead Works. The Chirurgeons tell us, that there is no Plaster which can afford any relief, as long as the Sword remains in the Wound, that must be first drawn out: In like manner, nothing helps to acquire Eternal Life, whilst that the Sin remains in the Soul, like to a poyson'd Dart in its Wound: But if you will call to mind what hath been said above, concerning the Inestimable Treasures of Grace, you can't chuse but compassionate their blindness, who for so long resolve to be depriv'd of them, and by that means loose the merit of so many Indulgences, of so many Masses, of so many Alms, of so many Prayers, which as we have said, only avail for Temporal Blessings, and as a remote disposition

disposition to Penance, but by no means either to merit *Grace or Glory*.

Finally, he that Confesseth pretty often, is more secure that Death will find him in the State of Grace, and by that means that he shall be Sav'd: On the contrary, he that Confesses very seldom, by reason of the great proness he hath to Relapse, is most likely to be overtaken by Death in that bad disposition, in which he was wont to remain, and so he lost for an *Eternity*. If you always remain on Land, and never, or almost never set to Sea, or only for a Passage, you may easily hope that you may Die in your Bed; but we can't say so of the Seamen, who always are Sailing even in defiance of the Tempests; and if once in a Hundred times they come a Shore, they seem not to be at ease, but presently think of returning to the Main: Just so it happens to those Sinners, who always Live in Mortal Sin, and if they Confess once a Year; 'tis God knows how, they live always at Sea, and they die likewise at Sea: They always Live in a Tempest: And Oh how easy a Matter is it that they Perish in one of them; *Their Souls shall Die in a Tempest*; as 'tis Read in *Job*; notwithstanding, does these seem to be such paultry Dangers as to be despis'd? What greater Madness then this, to be able to secure a Business of so great Importance, and
to

Anima eorum in tempestate morietur. *Job*. c. 36. v. 14.

Ch. 16. *Advantages that are, &c.*

to secure it so easily, and not to secure it? That it should be in your power to fasten the Anchor of your hope to a vast Cable, and to tie it to a Thread? To rely upon a *Perhaps*? *Perhaps it may not be so*; and in the mean while being an Enemy to God, to laugh and Sport and Sleep out your Sleeps, adding every day Sins to your Sins? How is it pos-

Potes hoc sub casu du- cere soninos: sible? *Can you Sleep under this uncertainty.* Ah have a little pitty on your Soul;

Misere a- nimæ tue placens Deo. have Mercy on your Soul by giving satisfaction to God. St. Thomas of Aquin
Eccle. c. 30. wondred how a Christian could ever
v. 24. commit a Mortal Sin; but much more

Compu- trescat ut jumentum in stercore suo. you can grow Rotten, as a Beast in its own
Joel. c. 1. v. Filth.
17.

ought we to be Astonished, to see that after 'tis committed, there is no care taken to free the Soul from it, by so easy a remedy, as Holy Confession; and that

CHAP.

C H A P. XVII.

Concerning a General Confession.

THere be two sorts of Judgments, at which our Saviour will assist; the one a particular one at the end of our Life, and in this he'll pass the first Sentence; the other will be a general one at the end of the World, and in this he'll ratify the Sentence already given: We are to Judge our Soul after two manners; First, By way of a particular Confession, in which is pronounc'd the first Sentence against those Sins which we had never Confess'd before. Secondly, By a general Confession, in which the Sentence that was given is confirm'd: Such a Confession as this, for some is of Precept, for others of Counsel only: It is of Precept as often as the former Confessions have been Invalide; the which may happen for two reasons; First, By reason of the Priest, which seldom happens. Secondly, By reason of the Penitent, and this happens more frequently. First, When the Party has been notably negligent in the Examine of his Conscience. Secondly, As often as he hath omitted some Mortal Sin out of shame, or which he doubted whether it was a Mortal Sin or no; as some out of a vain humane respect

M Confess

Ch. 17. *Concerning a General Confession.*

Confess not those Sins, they committed when they were Children, of which they were asham'd, and therefore went to hide themselves, that they might not be seen: No small Symptom that there was Malice in them; and these feel perpetually a Remorse of Conscience, but dare not discover it to their Confessor, or ask his Counsel. Thirdly, When their was not that true sorrow for their Sins; altho' they were Confess'd; as it fall out generally when one Confesses to the same Priest, with which one has committed a Sin, or when one goes on purpose to find out one that is Deaf, or one that is Ignorant, that in time of necessity one can't receive a convenient Instruction from him. Fourthly, When one was not truly resolv'd never more to return to Sin, to leave the Occasion, to restore presently the Reputation, or what is taken away, or to pardon; or if all this was promis'd the Priest, only with the Lips outwardly, and not with the Heart; in all which cases it is as necessary to make a General Confession, by means of which, all the particular Confessions may be rectify'd, which were invalide, as it would be necessary, if no Confession had ever been made; but even without this precise necessity, the best Counsel is to make a General Confession of ones whole Life, at least once; and afterwards now and then,

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then, as every Year, or oftner, beginning from the last, taking a review of all the corners of ones Conscience, in order to the faults committed since that time: The reason of this Profit is, not only that to see all our Sins at one sight, occasions a greater Confusion, a greater Sorrow, a greater Humility, and makes us conceive a greater fear of the Divine Justice, when we consider our present Sins, as added to those that are pass'd, as one Mountain upon another Mountain, grown to such a vastness, that we may say truly with *Esdra*, *Our Sins are grown up even as high as Heaven*; but besides this, there is another felicity considerable enough, which accreus to us; which is the Peace of Conscience; a good of so high a nature, which will hardly be obtain'd without it: We shall always doubt with great reason, whether or no our so frequent Relapses don't proceed out of a want of those dispositions, which were requir'd in a Confession, and whether or no in substance we have Confess'd well. The Father of one, who had suffer'd along while in Purgatory, appear'd to a Son of his, expostulating with him, that he had never been succour'd by him: How? Reply'd the other: My Dear Father: 'Tis now Thirty Years since you Dy'd, and I han't let one day slip without Praying for you: 'Tis most true, An-

M 2

swer'd

Delicta
nostra creverunt usque ad
cælum. *Esd.*
L. I. c. 9.
v. 6.

Collect.
Ex. 28. de
cont.

Ch. 17. *Concerning a General Confession.*

swer'd his Father, but all your Prayers have help'd me nothing, because you have liv'd perpetually in Sin, which you may thank your bad Confessions for. You must know, that altho' you Confess'd more then Thirty Times in Thirty Years, you never Confess'd once well, for want of sufficient dispositions, especially in order to a true Resolution of amendment; at which, the Son being stunn'd, having never imagin'd so great an Evil, presently sought for a remedy: You must not expect one from the other World, who should come to acquaint you with your condition; but prudently suspecting it, you ought at least once in your Life-time to unite in one Confession, raising by an extraordinary Preparation all that Contrition which you have experienc'd seperately in your other Confessions, making of them as 'twere a great Sea, whereby you'll be the more secure, that all your Sins will sink to the bottom.

But waving all this, what better beginning is there for a new Life, and what better preparation for an approaching Death? What diligence more proper to find out the hidden Sins, then to appoint a general Hunt, and to find all the wild Beasts in their Dens? But these Fruits are best known to them that have tasted them: Hence arises the consolation of those, who have made such a Confession

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cession as this with diligence; after this, there is all the reason in the World to be quiet, and not return every moment to repeat it; which is hurtful to scrupulous Persons, and more especially to those who have committed many Sins of Impurity, particularly if there remains as yet any lingring affection towards them. The Examination of this General Confession, must be proportion'd to what we have said concerning the particular one: You must run over with your memory, all your different Ages, all the places that you have liv'd in, all your Employes, all the conditions of your Life past; taking notice that the greater the term of Years is, that is to be accounted for, so much the less one will be able to find out the distinct number of the Sins committed, whence it will be necessary to tell the Time, the Repetition of them, and to give the account a little more largely, then it was hinted at above. This will suffice for an entire quiet of Conscience, altho' the Confession should be made not out of Devotion, but by constraint, or necessity.

An Interrogatory, whereby to facilitate the practice of Confession.

THat, which like a bitter infusion, renders to many the medicine of Confession more distastful, (which is in all regards so wholesome) is the trouble that some find in the Examination of their Conscience; a great many do not know, nor will they learn to Read in such a Book as this, and for this reason, to avoid this labour, they cannot only not be prevail'd upon to make a General Confession, but even with an ill Will they satisfy the Precept of Confession, by a particular Confession once a Year; resembling those Sick People, who are so nice, that they will not only not undergo a long course of Physick to recover their health, but even refuse to take one single Potion; wherefore to facilitate the use of both these Confessions, as well general, as particular, I will here at the end frame an Interrogatory, in which shall be contain'd, as in Abridgment, those Sins which are more usually committed, running through the Precepts of the Ten Commandments, and reducing to those Heads, for greater brevity, the Precepts of the Church, and those Sins which are call'd the Capital ones.

Against

Against the First Commandment.

In Thoughts.

HAVE you entertain'd Thoughts against Faith, have you stay'd Voluntarily in them, or have you been negligent in driving of them away? Have you search'd too narrowly into the Divine Mysterries? Have you distrusted in the Mercy of our Saviour, or indeed, han't you presum'd too much on it? Have you resolv'd to Sin as long as you are able, and to be Converted at your Death? Have you rely'd too much on your own Wit, or on your own Industry? Have you put any Trust in Dreams?

In Words.

Have you complain'd of God in your Afflictions? Have you Taught any Superstition? Have you Prais'd your self Vainly? Have you Boasted of having committed a Sin? Have you found fault with any one, because he was Good, because he did not Revenge himself, and because he was resolv'd to observe the Law of Almighty God? By your ill Advice have you been a hindrance to any of doing that which was Good?

In Actions.

Have you made use of any Superstition, as to ware about you any Writings, pretended to be proof against Arms? Have you endeavour'd to search after means, whereby to know hidden things; us'd Medicines without any Natural Virtue? Have you Read Prohibited Books, or kept them by you without leave? Have you shew'd an Abhorrence to good Works, or heard the Word of God with Reluctancy, or been negligent in saying your Prayers, or in other matters that belong to the Worship of God? Have you given or receiv'd Money for any Ecclesiastical Benefice.

In Omissions.

Have you been negligent in Learning the Mysteries of our Holy Faith, and the Christian Doctrine? Have you not had recourse to Almighty God in your great Temptations, and in the dangers of your Soul? Have you thank'd Almighty God for the Benefits you have receiv'd? Have you not had a good Intention in your Actions? Have you omitted to do Good out of Humane Respects?

Against

Against the Second Commandment.

In Thought.

HAve you had an Intention to Swear
falsly.

In Word.

Have you Blasphem'd God, or the Blessed Virgin, or the Saints? Have you nam'd the Name of God Almighty with little Reverence? Have you made use of the words of the holy Scripture by way of Jest? Have you Sworn without necessity, or Sworn falsly, or that which you did not know to be true? Have you Sworn that you would Revenge your self, or that you would do any other Ill? Have you promis'd any thing under Oath, without an intention of fulfilling it.

In Actions.

Have you Induc'd any one to Swear falsly, or given an occasion to others to Blaspheme.

In Omission.

Have you not observ'd your Vows, or have you been negligent in the performance

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mance of them? Have you deferr'd them too long before you perform'd them?

Against the Third Commandment.

In Thought.

HAve you resolv'd deliberately not to hear Mass, or to Work on a Holy-day.

In Word.

Have you Spoke in the Church in time of Mass, or Divine Service?

In Action.

Have you Work'd your self, or caus'd others to work on Holy-Days without necessity, and how long? Have you born little respect to Ecclesiastical Persons, or to the Church, as those who make that a Place of their Courtship, or Laugh there, or Discourse, as if they were in the Market-place? Have you broke the Fasts of Precepts without a Lawful Excuse, either of Age, or Weakness? On a Holy-day, have you spent your time in Gaming, or in Ale-houses? Have you been Drunk? Or have

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have you Eaten more then was necessary, or with too great a greediness? Have you Incurr'd any Ecclesiastical Censure? Have you exercis'd any Act belonging to any Order, being Suspend-ed? Have you treated with Excommunicated Persons, who are not tolerated, in Cases not permitted?

In Omission

Have you not hindred those under your Tuition from Working on Holy-days, when there was no necessity for it? Have you through negligence omitted to hear Mass, have you received the Blessed Sacrament without that disposition which is requisite, or without a Preperation of Devotion? Have you recited your Prayers without Attention, especially if they were of Obligation, as your Penance in Confession? Have you through Laziness omitted the doing of Good Works, as the Reading of Spiritual Books, Hearing of Sermons, going to Even-Song.

Against

*Against the Fourth Commandment.**In Thought.*

HAVE you born hatred against your Father or Mother, or against your Superiours, or have you desir'd their Death? Have you Judg'd rashly of them, or have you despis'd them in your heart?

In Word.

Have you murmured against them in their Absence, or in their Presence, have you Curs'd them, or Threatn'd them, or Loaded them with Injuries? Have you done any thing like this to any of your Family?

In Action.

Have you shew'd them little Respect, lifting up your Hand to Strike them, or Contristating them heavily any other way? Have you Disobey'd them in what Regards good Manners? Have you play'd against their Will? Have you taken things out of the House without their leave? Have you slighted Priests, Religious Men, Superiours, Aged Persons, and your Masters? Have you engag'd your Children in Marriage against

gainst their Will, have you forced them into Religion, or by any other way debarr'd them of that Liberty which they have of chusing their State of Life.

In Omission.

Have you omitted to Relieve your Father and Mother in their great Necessity? Have you without Asking their Counsell promis'd any Woman to Marry her? Have you neglected to supply your Wife, and your Family with necessary Sustenance? Have you not brought up your Children, or those under your Care in the fear of God? Have you neglected to send them to the Church, and to Catechism? Have you not Taught them Prayers? Have you not enform'd your self of their Manners? Have you not reprehended them? Have you not apply'd them to some good Employment.

Against the Fifth Commandment.

In Thought.

HAve you desir'd Revenge? Have you desir'd the Death, or that any other great Ill should befall your Neighbour? Have you Rejoyc'd on such occasions?

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casions? Have you Envy'd? Have you been troubled at the Praise of others, or at their Profit, or been delighted at their Disgraces, or Damages.

In Word.

Have you been Impatient in your Afflictions? Have you wish'd your own Death, or that the Devil would fetch you? Have you done the like to others? Have you Counsell'd others to Revenge themselves, or consented, or approv'd of the doing of it? Have you Injur'd any one, either in his presence, or behind his Back? Have you cursed any one? Have you Chased the poor away with uncivil Language? When you have corrected any one, have you done it without Moderation out of Choler, and not Charity.

In Action.

Have you put your self in danger of Death without necessity, or in the compassing of some Sin? Have you endamag'd your self by Eating, or Drinking too much? Have you caus'd, any Quarrels, or maintain'd Enmities, or drawn out unlawfull Law-Suits? Have you given bad Examples, or hindred any one from doing Good, or helpt one to do ill, by Protecting Thieves, or Cut-Throats?
Have

Have you taken upon you the Employment either of Physitian, Master, or Barrister, to the Prejudice of your Neighbour, by reason of your Inability to perform it well? Have you promoted any one of this Stamp, to any of the foremention'd Employ's? Have you recommended to, or provided Persons unworthy with Ecclesiastical Benefices, especially if they have the Cure of Souls annex'd.

In Omission.

Have you not corrected your Neighbour, nor given good Counsel to him when it lay in your power? Have you refus'd to make Peace with your Enemy, when he humbled himself? Have you refus'd to ask it through Arrogance? Have you not offer'd a due satisfaction to him that you had offended? Have you omitted to salute your Enemies? Have you neglected to Speak first, whilst you were the Person that gave the offence.

Against

Against the Sixth, and Ninth Commandment.

I Shan't explain my self much in this matter, it being a Pitch, which being touch'd never so nicely, altho' it be to remove it, defiles. He that Sins against these two Precepts, knows full well his Sins; he that Sins not, has no necessity of Learning of them: I will only say, that this is a Plague that Infects the whole Man; and therefore if you are tainted by it, Examine all your Faculties, Memory, and Understanding, and Will; Examine all your Senses, particular the two first, of Seeing, and Hearing, and much more the last, of Touching: Examine your Thoughts, Words, and Works; Examine even your Dreams, and see whether being Awake you have given any consent to them; see whether or no you have excited another to Sin, and whether you have been a means to this end, by Letters, Messages, Presents; soft Books, Songs, Immodest Actions, Comedies, Balls or Revels, or by any manner of bad Example; see whether you have deckt up your self with a bad Intention; Whether you have gone in the Streets, or to the Church, for a bad end: If you have omitted to Pray in time of Temptation:

on : I'll remind you of what I said before, that in this Sin two circumstances must be explain'd, the State of the Person with whom the Sin is committed, and the Place, if it be Sacred ; if that the Sin that is committed there, be accomplish'd : In short, in this matter esteem no defect to be little, this is a Jakes of which the best favour is Contagious ; I mean every delight of it, if it be fully Voluntary, is Mortal.

Against the Seventh and Tenth Commandments.

In Thought.

HAVE you had a desire of taking that which belong'd to another, or to Cozen your Neighbour, or not to Pay him ? Have you had too great a desire of growing Rich through Avarice ?

In Word.

Have you gain'd by Lyes, or false Oaths ? Have you advis'd or approv'd of any damage of your Neighbour ?

N

In

In Action.

Have you rais'd unjust Suits? Have you bought any Sto^pn Goods, or of one that could not Sell, or at a less rate than was just? Have you Play'd with Children under Age? Have you Cheated at Play, or have you Sold with Measures too little, or unjust Weights? Have you Sold bad Ware for good, or have you spol'd it by mingling what is unlawful? Have you plaid the Usurer? Have you given false Money for true, or that which is light, as if it were of weight? Have you made superfluous Expences, considering your State and Condition, in Cloaths, Gaming, or Bankets? For selling by Credit, have you taken more than the highest Rates? Have you not discover'd the Faults in your Merchandise to the Buyers, when they have demanded it of you? Have you endamag'd the Sown Feilds by Hunting, or any other places of other Profit? Have you done any other damage to your Neighbours Goods? Have you Paid, and recompens'd your self, whilst that your Credit was not good? Have you not devided equally the gain to your Sharers, when that you have Traded in Society? Have you made use of Depositums or Pawns, without a Tacite, or Express leave of the Owner? Have you

you not restored what you have borrow'd at the appointed time? Have you not repair'd the damages of your Sureties? Have you made use of Interest, or any contract contrary to the Laws, against your Duty, and without Informing your self of such Persons as can give you Counsel? Have you cut down Fruit Trees, or in any other manner endamag'd those of which you have only the usufruit; As,

In Omission.

Have you not kept your Pacts and Promises? Have you not Labour'd so hard as you ought? Have you retain'd the Wages of your Servants, or the Hire of your Work-men? Have you not satisfy'd Debts, Legacies, or Wills? Have you retain'd any thing that you have found, without making first Enquiry who it was that lost it? Have you been negligent in the Administration of the Goods of those that are under Age, of your Partners, of those things that belong to the Church? Have you not given in the extream, or very great necessity of the Poor? In such cases, have you Lent of your own, without Interest? Have you not hindred the damages of your Neighbour, when that you were oblig'd to it, either by your Office, or

N 2 Charity,

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 Charity, when you could have conveniently hindred them?

Against the Eight Commandment.

In Thought.

HAve you Suspected, or Judg'd Ill of your Neighbour, without a sufficient ground.

In Words.

Have you disclos'd to others, your suspicions, or Judgments? Have you reveal'd any thing that have been trusted to you as a Secret? Have you told a Lye to the Prejudice, or without the prejudice of your Neighbour, or have you cozen'd by Words of a double meaning? Have you discovered to any one, that did not know it, the hidden fault of another? Have you Murmur'd, or heard willingly others Murmur; or Applauded those that have Murmur'd? Have you related News, which have trespassed against Charity? Have you Flatter'd any one? Have you Injur'd any one, especially a Person of Honour? Have you induc'd any one to bear false Witness?

In Action.

Have you rais'd Dissention betwixt Parties, or given in false Accusations, or deny'd the Truth in Judgment, to favour, or to spite any one? Have you hindred any one by Calumny, from getting any Employment, or Dignity.

In Omission.

Have you not hindred when you could, the Murmurings or Injuries done to your Neighbour by the Tongue? Have you not given to all the Honour that was due to them.

The other Two Commandments are included in the Sixth and Seventh.

AT last I must Advertise you of two things, the First is, that you are not to make use of the Interrogatory, as to learn it by heart, and so recite it as it were at the feet of the Confessor; But for this, chuse with some Order those faults that you Incurr'd. The second thing is, That indeed every thing that is noted is not a Mortal Sin; but only that which is committed against the Love of God, of our Neighbour, or

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of our Selves, in a matter of Importance, with a full advertancy of Judgment, and deliberation of Will. If that you do not know how to distinguish between Mortal and Venial Sin, it Imports not: I will suffice to quiet your Conscience entirely, if you manifest it to your Confessor after the manner that you have committed it.

Praise be to God.

Forms whereby to facilitate an Act of Contrition.

Contrition is that Celestial Weapon, whose blow is always Mortal to Sin, destroying it in a moment; Wherefore I have thought fit to provide for you a store of those Arms, erecting towards the latter end, as if it were a little Arsenal, from whence you may take them at your convenience. In the first place, I'll propose a few of the shortest Forms, that you may make use of them on a sudden, and have them always ready at hand, as one is accusom'd to have those Arms that are Portable; afterwards I will joyn other Forms drawn out more at length, that according to the different disposition that you find your self in, you make a different choice, so to give the more certain blow. I
only

only entreat this of you, that you will let no day pass, without making use of some one of them; for it may very well be, that the having been accustomed to such weapons, may one day be your Salvation.

I.

MY God, I am griev'd more for having offended your, Immense bounty! Infinite bounty! Than for any other ill whatsoever; and I am resolv'd to love you above all other Goods whatsoever.

II.

OH Immutable Good, with what a sort of one have I chang'd you! I blush to think on it; no one truly, unless one like my self, one that's Frantick, or Furious, could ever injur'd you so heinously. Oh that it were in my power to cancel it, tho' it were with the last drop of my Blood! If I can do nothing else, at least I will bewail it as long as I live; and to the end I may restore that honour which I have rob'd you of by Sinning; I will immediately Confess all my Sins.

III.

MY dear Saviour, what is that thing which can afford me any Consolation in my Sin? One thing alone, only one thing; and 'tis this, that the damage is all mine own: 'Tis true, that by Sinning I have been so bold, as to dart, as it 'twere, Arrows against you; but these very Arrows have at length return'd upon mine own head, seeing that I have hurt none but my self: Wherefore, as I do repent me extreamly of my Malice, so likewise I am extreamly glad that my Malice could not arrive to such a pitch, as to diminish the least jot of that supream felicity which you enjoy: Delight your self in it, Oh my Saviour! 'Tis fit you should; and grant me Grace through your goodness, that I may not desire to Live, unless by Living I may afford you satisfaction.

IV.

OH my only Lord, behold me hear at your feet all in confusion, through the consideration of so many heinous Injuries, whereby I have offended you: I do ask pardon for them, and as much as is possible, I do detest them, by reason that you are, what you are, most Holy, most Wise, most Amiable, and
worthy

worthy to receive an Infinite respect from all Creatures. Oh that I had rather suffer'd the greatest Penalty than have offended you? Grant me, through that excess of love, wherewith you have Created, Preserv'd, and Redeem'd me, that it be so; and in the mean while give me Grace, that I may know well how to Confess my Sins that I have committed; seeing I purpose to declare them all, with all sincerity, and with all simplicity, as if I were to speak them to you your self, who knows them.

V.

GOD of an Infinite Greatness, you as being Immense do Assist in every Place: You See all, you Hear all, you are Present to all, and altho' I know this very well, I have nevertheless had a mind to Sin, as if I had Sinn'd not in your sight; I do detest so horrible an Impudence, I do abhor it Extreemly, and do Abominate it, by reason of that affront which by it, I was not affraid to commit against you. I do Acknowledg therefore, that I merit to be chas'd away by you from before your Face. But, Oh my God! What shall I be able to say to you? Altho you should design me even so great a Misery as this, I would be displeas'd after the same manner, for every offence that hath been committed against you, by reason that you are what you are; Worthy

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thy to be Infinitely Lov'd, even by all those that you hate.

VI.

GOD of an Infinite Power ; So great a reverence is due to you, that the most sublime Spirits of Paradise, the Principalities and Powers Tremble in your presence. And I, most vile Worm of the Earth, have not for all this Abstain'd from committing perpetual outrages against you. Oh my Lord, how am I greiv'd at so great a boldness ! I ask Pardon for it : And this for no other reason, then to give you that Glory, which you receive from having all Rebels subject to you. I do Confess that I have been the greatest of them all, the most Arrogant, the most Proud. Wherefore I will humble my self so much the more in your presence, by how much the more I did despise you : Contented to be reduc'd to my former nothing by your Omnipotence, if that you see that I am about to Treat you without Respect.

VII.

GOD of an Infinite Justice, behold at your Feet that offender, who hath so often so highly provok'd thy Indignation. If you will at length Punish

Punish me as I deserve: You are Lord, strike, blast me by a Thunder Bolt; what worse Evil can happen then that which I have Incurr'd already by offending you? This is that which I esteem more then all the rest, this Afflicts me, this streightens me, that I have made so little account of you. My Lord, it shall be so no more for the future, and as a token of this Resolution, I have recourse to you, and do offer my self most Readily to any of the greatest Chastisements that can happen to me, by reason of my Sin, to the end that I may Sin no more.

VIII.

GOD of an Infinite Mercy! If ever you have given a proof that your Clemency is boundless; this is the time, seeing you having been able to bear with me, Oh unheard of Patience! Oh unspeakable Piety? What Prince of the Earth would ever have supported one of these Injuries that I have done you without exterminating me out of the World? I do Confess the truth, the very sight of these so sweet proceedings, makes me the more Compunct, and the more Sorrowful at present for my Sins, and how is it possible that I could ever have had so great a Boldness, so great an Arrogance, as to offend so good a God! Let the Earth

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Earth rather open under me, then that ever I should return to offend you ; my God, this is my Resolution, altho I were sure that I should Sin without suffering, I would always abhor it, I would always abstain from it, for this reason alone, that by it I might not abuse your goodness.

IX.

NO ! I do acknowledg it, I have not known you, O King of Glory, No ! I have not known you. If that I had known you in the least, how could I ever have chang'd You, Fountain of Eternal Life, with the stinking Cisterns of my own Pleasures ? You, oh my Lord ! Have been always, and will remain forever, and those Satisfactions that I have enjoy'd are no more, they are vanish'd like a Shadow, and yet I have Postpon'd you to this empty Shadow, and that by a contempt so wicked, so strange, that if it had lain in my Power, I would by my Sins have taken you out of the World. No ! Ah No ! I repeat it with an infinite bitterness of my Heart, I have not known you, but indeed it shall not be so for the future, I do protest in the Presence, of the whole great Court of Heaven which doth surround you, that I will be your Servant, as long as you shall be a God. And were it in my
Choice

Choice I would choose rather to disist from being, then to return any more to be unfaithful.

X.

PEccavi : *Quid faciam tibi, O custos hominum ; I have Sinn'd, what recompence shall I make you, O keeper of Men ?* And is it therefore true, O my Lord, that I have Sinn'd, and Sinn'd so greivously ? Wherefore what can I do ? Shall I bethink my self of a way how to fly your Anger ? But who am I, who ought rather to look upon my self as one most worthy of any Penalty that *Sion* shall inflict upon me. I must cast mine Eyes up to you alone. *Quid faciam tibi ? What reparation shall I make you ?* I would carry my self after such a manner, as that the Honour which I have depriv'd you of, by taking it to my self against you, should be entirely restor'd you, and therefore behold in the sight of all Creatures, I do protest, that in that Action I carried my self like a most Treacherous and Ingrateful Traytor. I do retract all those Injuries that I have done you, and this only out of a pure Love of you, for this reason my God I am sorry for them, from the very bottom of my Heart, for this reason I do abhor them, for this reason also I abo-

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abominate them, because I love you: And for this reason also I am fully resolv'd rather to undergo a Thousand Deaths, then evermore return to commit them. *O Faithful Keeper of Men, preserve me*, as something that appertains to you: But preserve me especially from that Evill, which I esteem the greatest of all, which is in any manner to give you the least disgust.

All these Acts which are set down here, are all Acts of Contrition: Only you must take notice of this, that if you have a mind, they should have their effect, 'twill not be sufficient only to Read them, you must say them from your Heart: Where this is done they have a vertue truly wonderful, for in a moment Sin is driven out of the Soul, and Grace is Interduc'd; altho' there remains always an Obligation of Confessing that Sin at its proper time.

Praise be to God.

FINIS.